THE

SCRIPTURE - ACCOUNT

OF THE

NATURE AND ENDS

OF THE

HOLY EUCHARIST.

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HOLY EUCHARIST.

WHEREIN

All the Texts and Paffages, in the Old and New Testaments, which concern that Holy Ordinance, are opened and explained.

By SAMUEL HARDY,

K

Rector of Little Blakenham, in Suffolk; and Lecturer of Enfield, in Middlefex.

Ένα άρτον κλωντες, ος ές ι Φαρμακον άθαναστας, άντιδοτος το μη άποθανειν, άλλα ζην έν Ιησο Χρις ω διαπαντος. Ισκατ. ad Ephef. Cap. xx.

Search the Scriptures. - JOHN V. 39.

LONDONS

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M.DCC.LXXXIV.

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THE REVEREND CLERGY OF THE CHURCH OF ENGLAND.

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phased to ceruse my Book, will furely

My Lords, And Brethren,

FFLICTED, as I have been, in Body, by the excruciating Tortures of the Gout; - distressed, as I have been, in Mind, by the barbarous Murder of my Son; - I have great Reason to thank A 3 Al-

Almighty God, as I heartily do, for enabling me to finish this Book, which, by his Grace, may be of some Use to the present disordered Church of Christ. But, as those Circumstances have frequently interrupted my Labours, so, I hope, they will secure Pardon from my good-natured Readers, for those smaller Inaccuracies they may meet with.

The Subject, my Lords, and Brethren, is of the highest Importance; and though it has often been discussed, by many great and pious Men, yet, they who will be pleased to peruse my Book, will surely discover that I have found Something to say that is New. For, my Lords, and Brethren, the Scriptures are inexhaustible Mines of Treasure; and the deeper we dig, the more, and richer, Jewels we shall find. The Rubbish, indeed, of human Learning has sometimes fallen into them; and it has raised a Dust,

a Dust, which has hid the Jewels from our Eyes: And it is fometimes a forer Labour to remove the Rubbish, than to raise the heaviest and most valuable Treasure. Yet human Learning may be of excellent Use, if it be but properly employed; - it may reflect Light upon the darker Parts, and difcover the Turns and Windings of the And the present State of the Church re-sais

Whoever shall disclose the true Meaning of the Historical Parts of the Bible, - of the Tabernacle, and its feveral Parts, - of the various Services that were performed therein, - of the Ministers, and their Ministrations, - would perform Essential Service to the Christian Cause. And the Holy Ghost hath justified our Curiosity in searching into those Things, by informing us by the Pen of St. Paul, that the Jews had the Shadow of good Things to come, and that the Tabernacle itself was a Figure.

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It will be happy for the Christian Church; when the Meaning of the Whole shall be disclosed.—Some of the Types I have attempted to explain,—I hope with some Success. Others, it may be, will be encouraged to attempt an Explication of some more; and so the Way into the Holy of Holies will, at length, be fully discovered. And the present State of the Church requires, my Lords, and Brethren, every Exertion that its Friends can make; and it is much to be feared; that the strongest Exertions may now be made too late.

Herefy and Schism have now united their Forces, and it will be no easy Matter to subdue them. They went out from us, and are now returning to attack us. They advance with hasty and Gigantic Strides, while we seem careless and indifferent, too many are assepp, and cannot be awaked.

— Enthusiasm too has taken Possession of a great Part of our Metropolis; and if this

this be owing to the Wantuof a proper Exertion on the Part of the Orthodox Clergy, how dreadful will be their Punish then hereafter !

The Primitive Notions of the Euchariff. which furely were founded on Gofpel Prinefples, - and forme Years ago prevailed in the Church of England, and were indeed its chief Support, have been ridiculed of late; and, as if Ridicule was indeed the Test of Truth, as Shaftsbury pretended, Men have suffered themselves to be laughed out of their Strong Holds, and are now exposed, naked and defenceless to the Storm! And there is but one Being in the Univerfe who can thelter us the or doom view Indeed, fince our Altars have been forfaken, Differtions have been greatly multiplied; - Diffentions, which now diffrace this Country, and endanger our Liberty. And can we wonder at it, if the very Band of Union, which is the Eucharift, be ne-Roman glected

One, we, being many, are One Body; for, we are all Partakers of that One Bread!

It has indeed been infinuated, sometimes, that the Asserters of a Material Sacrifice in the Eucharist, have a Tendency to Popery; and that the Notion itself leads directly to Transubstantiation.

One might have hoped, that, after what has been faid by Deylingius, and Pfaffius, learned Lutherans abroad, and by our learned Dr. Waterland, and Others, at Home, the injurious Charge had been infifted on no more. They who infift upon this Charge, should consider, that their Authority, as far as it goes, tends very much to establish Popery; and that they, who for use it, are indeed the best Friends his Holine's could wish for. For if it be really true, that Transubstantiation must be the Consequence of afferting a Material Sacrifice in the Eucharist, then I will be bold to fay, that our Departure from bafaola Rome

Rome can never be justified. For the Sacrifice which we affert, is the Sacrifice which Jefus Chrift ordained, and which St. Paul has fo excellently discoursed of in his Ebiffle to the Hebrews, -calling it an Offering, and a Sacrifice; - and if That leads us to Transubstantiation, we are in a pitiable Case indeed. For when the Sacrifice is established. and Transubstantiation be established with it, the Whole of our Dispute with the Papifts is ended. For if Tramubitantiation be allowed, it would be ridiculous to dispute against Infallibility; and if Infallibility be granted, Nothing elfe can be denied. And who then, my Lords, and Brethren, are the most likely to establish Popery!

Some, indeed, of the Episcopal Order, and Some of the Prieffhood, from Trimnell, Wife, and Hancock, down to Houdley, Warburton, and Bell, with a few Others, have openly attempted to annul the Christian Sacrifice. But, alas! - What could they 433.5

do! — they found it hard to kick against the Pricks; and they confirmed, rather than confuted, the important Doctrine they pretended to oppose.

But of all People in the World, the Members of the Church of England should be the last to kick at God's Sacrifice, - to throw down his Altar! - For we have Bishops and Priests to lose; and they surely were appointed by God to be the Guardians of his Altar! - But if Men are taught to believe, that they have no proper Sacrifice, they may be taught to believe that Bishops and Priests are useless. - There have been Times, when those Orders of Men were deemed useless; and fuch Times may possibly return; but God forbid that Clergymen should hasten them! - And I am very confident, that the Altar and the Hierarchy will fall together ! Alleger o secretaria viete as few Other

In the Time of the Grand Rebellion, we had no Bishops, no Priests, that were allowed to officiate! - No Sacrifice, no Altar on which they could offer! - In many Parishes the Eucharist had been wholly neglected for more than Twenty Years together. But, in Consequence of Archbishop Sancrost's Injunctions, a few Years before the Revolution, the Spirit of Communicating revived, and we were happily preserved from Destruction. - What a Pity is it, that the same Experiment is not repeated at this Time! - What an happy Effect a General and Vigorous Exertion of the Bishops and Clergy would produce, is not eafily conceived. Who knoweth but our God may return and repent, and leave a Bleffing behind him! -Only it should feem that we have no Time to lose. Cities, we know, have been destroyed, while Senates have been debating on the Means of Safety. And he must be insensible indeed, who does not now perceive that Wrath is gone out from the Lord, that the Plague is begun!

The English Clergy need not be told, that for the first Four Hundred Years, — perhaps for a much longer Time, — in every Church, in every Part of the World, the Eucharist was constantly administred, at least on every Sunday. The Practice might surely be revived, if it was generally and earnestly insisted on. So should we prevail upon our offended God to turn away his wrathful Indignation, — to pity, and to spare us!

Tares, it is true, have been fown, and a very plentiful Crop is produced!—and that Circumstance should quicken our Diligence: For as there is still some Wheat in Britain, it should not be left to be choked. If it be nourished, it will grow!—Then should we be happy;—for then would the Golden Age of Christianity return.

Jam redit et Virgo, redeunt Saturnia regna.

And God grant that we may see those Days, in which Men shall be of One Heart, and

and of One Mind; —in which the Zeal of .

Christians may rekindle! — May God then protect and defend his Church! — Support us in all Dangers here, and crown us with Eternal Glory hereafter!

And thus I humbly take my Leave; being with the highest Regard, and with the greatest Sincerity,

My Lords, and Brethren,

Your most devoted,

and most humble Servant,

for Places read Pelacus.

Enfield. February 4, 1784.

S. HARDY.

DEDICATION

and of One Mind; — in which the Zeal of Classifications may relanded — May God then prove and defend his Church! — Support

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The Sixth Chapter of St. JOHN interpreted of the Eucharift.

HE Degeneracy of Christians is now become fo great, that it is exceedingly alarming: for when the Measure of our Iniquity is full, it will not be fuffered to run over. - The Degeneracy of Christians is now.

universal:

universal:—there is scarce a Man upon Earth who is not fallen from his first Love?! And when the whole World is employed in filling up the Measure, it must very soon be full!—The first Christians argued for the Goodness of their Religion from the notable Effect it had upon their Manners:—They were become more sober, chaste, and pious:—They were better Neighbours, better Subjects, better Menb!—But the Argument

1 Rev. ii. 4.

ο ο Οί πάλαι μεν πορνειαις χαιροντες, νυν δε σωροσυνην μονην άσπαζομενοι. Οί δε και μαγικαις τεχναίς χρωμενοι, αγαθω και αγενητω Θεω έαυτης αναλεθεικοτες χρηματων δε και κτηματών οι πορες παντές μαλλού σερχοντές, νυν και α έχομεν εις κοινού Φέρουτες, και παυτι δεομεύω κοι-Οί δε μισαλληλοι δε και άλληλοΦονοι, και προς της έχ ομοφυλοις δια τα έθη έξιας ποινας μη ποικμενοι, νυν μετα την επιφανειαν τε Χρισε, ομοδιαιτοι γινομενοι, και ύπερ των έχθρων έυχομενοι, και της άδικως иновитая певей терирейой, отыя об ната тая тв Хріяв καλας υποθημόσυνας διωσαντες, ευελπίδες ώσει, συν ήμεν των αυτων παρα τε παντων δεσποζοντος Θεκ τυχειν. "We who formerly delighted in Fornication are now the " Admirers of Chastity only. We who were addicted to " Magical Arts, are now devoted to the good and immortal" \$ 16/39/99/03 " God.

Argument has now lost its Force: We can no longer appeal to our Lives!

The Decay of Christian Piety has very many Causes; but no One of them is more powerful than the Difuse of the Holy Eucharista It is very remarkable, that the Churches of Alexandria, and of Rome, have been stigmatized by the Church Historian, Secrates Scholasticus, for dropping the Custom of celebrating the facred Mysteries on the Sabbath, that is, on the Saturday of every Week's This was about the Year of our Lord 370; and they pretended to defend the Difuse by an ancient

Tradition,

"God. We who were fond of nothing fo much as Riches " and Possessions, have now all Things in commen, and diftribute to those who have Need. We who hated and murdered one another, and had no civil Intercourse with those of a different Tribe, because we had different Customs, " do now, fince the Coming of Christ, fo live as if we were of the same Houshold, and even pray for our Enemies. ". As to those who hate us unjustly, we endeavour to convert " them; that they, regulating their Lives by the excellent " Laws of Christ, may have Hope with us, and receive Rewards with us from the Common Lord of All." ___ Juffin Martyr. Apol. p. 61.

Socrat. Scholaft. Hift. Lib. V. Cap. 22.

Tradition, - though the Practice of almost all the Churches in the World was against them.

We here see how dangerous it is to trust to Oral Traditions; and how early they were counterfeited. And we see in the Instances of Alexandria, and of Rome, how dangerous are Innovations in Religion! Rome was given over to Idolatry, and to such various Kinds and Degrees of Corruption, as cannot be recounted but with Amazement and Horror.—And at Alexandria, Christianity gave Way to the Rage and Enthusiasm of Mabomet!—Dreadful Examples!—And they should warn us not to tempt Christ, as they also tempted d: they should warn us not to deny or forsake him!

They then who shall prevail upon Men to restore the Practice of Primitive Communion, will perform Essential Service to the Christian Cause. And if it can be demonstrated that the Sixth Chapter of St. John is to be primarily interpreted of the Eucharist;—that Christ did then discourse of that sacred Institution which he ordained the Night before he suffered, there can be no farther

Debate

Debate about the Nature of the Eucharist, or the Obligations we are under to frequent it.

As to the Nature of it, the Bread which we break is the Flesh of Christ, and the Cup of Blesfing which we bless is his Blood: And his Flesh is Meat indeed, and bis Blood is Drink indeed !- From which Expressions we are authorized to expect all the Bleffings which Christ can bestow, and we receive! We are thereby made to dwell in Christ, and Christ in us; we are One with Christ, and Christ with us ! - He that eateth my Flesh, and drinketh my Blood, dwelleth in Me, and I in him'. - And this is what he prayed for at the Institution of the Eucharist; - that they all may be One, as Thou, Father, art in Me, and I in Thee; that they also may be One in Us! + And furely if any Man dwelleth in Christ, and Christ in him, he must of Necessity be considered as One with him: And then the Love wherewith God hath loved Christ will be in them, and Christ in them?. The Meat which we receive at the Altar endureth unto Everlasting Life. - He that eateth of that Bread shall never die. He that eateth Christ's

B 3 Flefh,

[•] John vi. 56. + John xvii. 21. 1 John xvii. 26.

Flesh, and drinketh his Blood hath Eternal Life; —it shall secure to him a joyful Resurrection, for Christ will raise him up at the last Days. — And need we search farther for Benefits! — And when we consider that unless we eat the Flesh of the Son of Man, and drink his Blood, we have no Life in us, who of us will ever resuse to receive them! — And indeed, if the Eucharistical Interpretation be admitted, it will be next to impossible to abstain from that Food which is there recommended so strongly. But the Nature of that Food has been mistaken so strangely, and the Prejudices against the true Interpretation are so strongly rooted, that it will be proper to remove them.

Sometimes then Christ is represented as requiring his Hearers to believe that he was the true Messiah:—Sometimes this Faith is limited to some particular Doctrine, and sometimes it is extended to All. Dr. Waterland, justly distaissied with those who interpret this Discourse of Faith in Christ, and unwilling to admit the Sacrificial Notion of the Eucharist, to which the Eucharistical Interpretation of this Passage directly leads,

leads, affected to think, that the main Doctrine taught by our Lord, in this Chapter, is only this: "That whether with Faith or without, "whether in the Sacraments or out of the Sacraments, whether in the Sacraments or out of the Sacraments, whether before Christ or fince, whether "in Covenant or out of Covenant, whether bere or bereafter, no Man ever was, is, or will be accepted, but in and through the Grand Propitiation made by the Blood of Christ.—And "they who partake of the Salutary Passion of Christ, are said to feed upon his Flesh and Blood h."

But, besides that we cannot desend Jesus Christ, delivering this plain Doctrine in so mysterious a. Manner, this Account is statly contradicted by the Context itself. They who would eat the Food which Christ at that Time spake of, must come to him, must believe in him,—must be drawn to him by the Father — must be taught of God ,—must have beard, and have learned of the Father — And this clearly demonstrates, that Something more was taught at Capernaum, than the General B 4

h Waterland's Review, p. 140.

John vi. 29. * John vi. 44. John vi. 45. m John vi. 45.

Doctrine of Redemption through the Blood of Jesus: That he then insisted upon a Particular Manner of eating his Flesh, and drinking his Blood.

They who interpret the whole Passage of Faith in Christ, neglect to distinguish between the Means and the End;—the Labour and the Reward. Faith is the Means, the Food is the Reward; and these should be very carefully distinguished. He that cometh to Christ, that is, he that believeth in him, (for the latter is plainly exegetical of the former,) shall never hunger,—shall never thirst. Faith then is not our Food; but by Faith, the Flesh and Blood of Christ becomes our Food.

That Christ required Faith in his Hearers, is self-evident and undeniable: And all the Consusion that has arisen upon this Subject, has been occasioned by strange Inattention. Had Men considered the Nature of that Faith which Christ required, they never could have called it Flesh and Blood. And if we only admit,—what can scarce be overlooked, or denied,—that Christ required his Hearers to believe in Him, as One that was

Johnson ag. P. Man vi. est. Libbart ag. P tohnyi. e

able to feed them with his Flesh and Blood, the main Difficulty of all would be furmounted.

They who would see more upon this Subject may consult Johnson's Unbloody Sacrifice, Part I. p. 393, &c. Waterland's Review, p. 143, 144, and Warren's Answer to the Plain Account, Part III. p. 60, 61.

If any should think it strange, that a Discourse on Sacramental Feeding should be delivered so long before the Sacrament was instituted,—it may be sufficient to observe, that the Discourse was designed for the Benefit of the Apostles, and the Church after them; and that when our Saviour was ascended into Heaven, he sent the Comforter, who is the Holy Ghost, to teach the Apostles all Things, and to bring all Things to their Remembrance, what soever Christ had said unto them?

This may serve to remove some Prejudices that may have been taken up too hastily; and I shall now proceed to shew that the Sixth Chapter of St. John is to be understood of Sacramental Feeding. The Matter, as I verily believe, is capable

God; and to leave a flanding Poor to the World.

pable of first Demonstration; and I begin with the following and as the same to be a substitute of the same to be a substitu

PROPOSITION 1.

"The Miracles which Fesus wrought, previous outly to the Discourse he held at Capernaum, as recorded in the VIth Chapter of St. Fobn, were designed to induce a Belief in his Hearmer ers that he could make good his Pretentions; —that with his Flesh and Blood (whatever was meant by those Terms) he could nourish them unto Life Eternal."

From the Character which Jesus sustained, (for he was the Son of God, and the Redeemer of Mankind) we are very sure that the Principal Actions of his Life,—those especially that are recorded in the Gospel,—were designed to promote some End, and were wisely adapted to that Purpose;—in Wisdom did he do them All! Every Miracle that he wrought was designed as a Proof of Something. The General End he had in View was to manifest that he was a Teacher come from God; and to leave a standing Proof to the World,

that the Religion which he founded was indeed Divine. Therefore, by Parity of Reason, we may fafely conclude, that if any particular and considerable Branch of his Religion was then delivered when particular and confiderable Miracles were wrought, those Miracles must of Necessity have been wrought with a View of establishing the Doctrine at that Time taught. We shall hereafter see, that the stupendous Miracles which were wrought at the Crucifixion had a particular as well as a general End, and were wifely adapted to the Purpose. In the mean Time, it will be fufficient to observe, that the Miracles at present under Confideration were particularly wonderful. and aftonishingly great ! Five Thousand Men had been fed with only five Barley-Loaves, and two fmall Fishes o! - On the Evening of that Day, the Sea wrought and was tempestuous, by Reafon of a great Wind that blew. But when the Ship, in which the Disciples were going to Capernaum, without Jesus, was about five and twenty, or thirty Furlongs from the Land, though the Sea was at that Time uncommonly mountainous and

[.] John vi. 5. ____ 141

and rough, yet Jesus was seen walking upon that Sea, as securely and as steadily as if he had been walking on a Rock?!

To convince them still farther of his Power, the Ship was conveyed by him, in a Moment of Time, from the Place where she then was, to Capernaum,—a Distance of about twenty Miles! What wonderful Instances of Power! And how wifely adapted to the Purpose he had then in View,—the Establishment of that arduous Faith which his Discourse at Capernaum required.

In One of those Instances there was a Degree of Appositeness that is particularly striking. He had required his Disciple to seed upon his Flesh and Blood; and to consider what he then required as the only Means of obtaining Eternal Life.—

It was an hard Saying!—It was a Form of Expression which no Teacher, Philosopher, or Rabbi, had ever used before! But let his Meaning have been what it might, provided only that they did not understand him literally and grossly, (and none but the most stupid could so understand him).—let his Meaning, under this restriction, have been

P John vi. 15 --- 19.

been what it might, they had the strongest Reason to believe, that He who had really and so lately
fed them in so miraculous a Manner, was able
also to feed them with his Flesh and Blood! And
this is a Demonstration that the Miracles and the
Discourse must be considered together;—that the
Miracles were therefore wrought, that the Discourse might be attended to, and Faith excited
in the Hearers. Nay, we shall see presently,
that One at least of those stupendous Miracles
may be considered as a Prophecy by Astion; and
so might be designed as a Comment upon the
Discourse.

be faid in so plain a Case, we may receive the fullest Satisfaction from the Scriptures. Jesus himself upbraids the Jews for making a wrong use of the Miracle of the Loaves and Fishes. They followed him, he told them, merely because they had eaten of the Loaves, and were filled. Whereas the Design of Jesus was to awaken their Attention,—to quicken their appetites for that Food which endureth unto Everlasting Life, which

dy --- , to wiel t

which the Son of Man would give them; -for bim, faid he, bath God the Father fealed 9.

This is a direct Appeal to the Miracle of the Loaves; for by that Miracle, he says, his Father had fealed bim; that is, his Father had given his Testimotry, (for that is what is meant by Sealing,) He had borne Witness with Him by the Miracles which were then wrought, That the Meat which Christ would give them should endure unto Everlasting Life: and nothing can be more certain than that he called the Meat which he proposed to give them his Flesh and Blood. For the Bread, said he, which I will give is my Flesh, which I will give for the Life of the World. For my Flesh is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in Me, and I in him.

He farther upbraids the Jews, in the 36th Verse, and charges them with Insidelity: They did not believe Him to be the Bread which cometh down from Heaven, and giveth Life unto the World.

—They believed not, though they had feen him; that is, had seen him working such mighty Wonders;

⁹ John vi. 27. John vi. 51, -- 56.

ders; feeding five thousand Men, with only five Barley-Loaves, and two small Fishes; and encreasing the Fragments so wonderfully, that they filled twelve Baskets.

We may not imagine that our Saviour's Miracles were wrought at Random, or without Defign; they were wifely fuited to some particular purpose, conveyed some interesting Information; and if we had but Wisdom enough to discover those Purposes and Informations, the Scripture Miracles would be more generally admired than they are. But, in the present Case, the Design, I think, is too manifest to be overlooked.

I have already hinted, and it deserves to be deeply considered, that there are, in the Scriptures, such Things as Prophecies by Action. Thus when Jeremiah put Bonds and Yokes upon his Neck, he thereby foretold the Bondage of the Nations to whom he sent them. When Agabus' took Paul's Girdle, and bound his own Hands and Feet, he thereby significantly foretold, that so should the Man, who owed that Girdle, be bound by the Jews at Jerusalem.—A multitude of other Instances

Jeremiah xxvii. t Acts xxi. 10, 11.

Instances might be mentioned, some of which we shall see presently. In like Manner, when the bleffed Jesus took the five Loaves, and bleffed them, he may be confidered as foretelling by Action, that he would lift up his Eyes to Heaven. and bless, and break that Loaf, which should be the Representative of his Crucified Body, - That Body which he gave for the Life of the World, and was to be our Food, and nourish us unto Life Eternal! - But this being, as I conceive, a Point of very great Importance, I shall think it worth my Pains to aim at some farther Illustration of it.

We may note then, in the first Place, that when the Lord God covered our first parents with the Skins of Beafts, it has been thought, by fome learned Men, that they were covered with the Skins of those Beasts which had been slain and offered by Adam ". To that Action, it is probable, the Pfalmist alluded, when he faid, Blessed is the Man whose Unrighteousness is forgiven, and whose Sin is covered w: For on the Day of Expiation, fording of an I make wind out of which:

w 700, Cafab, fometimes fignifies to cover Gen. iii: 21.

which, as it has been thought, was instituted in Commemoration of our Fall, that Psalm was sung in the Temple. And if all this be so, then we have here a *Prophecy by Attion*, presiguring the Atonement which should afterwards be made for their Offences; and we have here likewise a true Account of the Origin of Sacrifice.

By the Death of Abel the Righteous were forewarned; and it was thereby foretold; that they should in like Manner be killed;—so that, though be be dead, he yet speaketh.

The intended Sacrifice of Isaac, and his Deliverance, foretold, by Action, that Christ should suffer, and that he should rise again the third Day from the Dead.

When Jonah was three Days and three Nights in the Whale's Belly, and then ascended from the Deep, he thereby foretold that the Son of Man should be three Days and three Nights in the Heart of the Earth, and should then rise with great Triumph from the Grave.

The whole Life of Joseph was almost one continued Prophecy by Attion: So, I think, was David's,

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* Heb. xi. 4. y Matt. xii. 39, 40.

Santa

The Rebellion of Absalom, the Treachery of Abithopel, and the dreadful Exit which he made, plainly foretold the Disobedience of the Jews, the Treachery of Judas, and his fearful End 2!

When Moses slew the Egyptian, he thought his Bretheren would have understood, by that Action, bow that God by his Hand would deliver them: but they understood not 2.

The Mosaic Sacrifices, those more especially which were offered on the Great Day of Expiation, the Paschal Lamb, the continual Sacrifices, with their Meat and Drink Offerings, were Prophesies by Action. So may the First Fruits be considered, which were offered on the sixteenth Day of the Month Abib; for it was thereby foretold, that Christ should rise again from the Dead, and become the First-Fruits of them that slept.

In the Book of Ezekiel there is much to our present purpose. See particularly Chap. IV. V. and XXIV. And the Jews were so used to this Kind of Information by Astion, that when a Prophet performed any Extraordinary Work, the People readily perceived that Something was foretold that

z 2. Sam, xvii.

² Acts vii. 24, 25.

that concerned them, as appears by those Words in Ezekiel,—Wilt thou not tell us what these Things are to us, that thou doest so b!

The same Mode of prophesying was continued during the Promulgation of the Gospel. All Expositors, though they are not agreed about the very Thing, yet, with one Consent they own, that Something was then, and thereby foretold, when the Vail of the Temple was rent in Twain, from the Top to the Bottom, at the Crucifixion. And so, I am persuaded, might every Miracle that Christ wrought be explained, if we had but skill enough to understand and apply them. With Respect to many of them the Case is plain enough. Thus when he opened the Eyes of the Blind, he thereby significantly foretold, that he would open our Eyes, and turn us from Darkness to Light, and from the Power of Satan unto God.

When he healed the Lepers, he thereby prefigured his cleaning us from all Filthiness of Flesh and Spirit.

When he raised the Dead, he thereby declared that he would raise us from the Death of Sin,

2 . unto

unto the Life of Righteousness. And thus also the Miracle of the Loaves was declaratory of, and very aptly prefigured those Benefits, and mighty Bleffings, which were to be conveyed by the Eucharist; - that Food which should nourish us to Life Eternal. We cannot therefore be at a Loss for our Saviour's Meaning, when he faid, Labour not for the Meat that perisheth, but for that Meat which endureth unto Everlasting Life, which the Son of Man will give unto you, for bim bath God the Father sealed. " The Miracle " which I have so lately wrought is a solid and " substantial Proof of it. You indeed regard " Nothing, at present, but the outward Work, " and so labour only for the Meat that perisheth. "But the Miracle which I have fo lately wrought is a Pledge, or Earnest, of a more Spiritual Feed-" ing; - fuch as shall support You to Life Eter-" nal. For he that feedeth on the Bread that I " will give him shall never die."

When then we see our Jesus at the Place where the Multitude did eat Bread, after that he had given Thanks,—lifting up his Eyes to Heaven, —bleffing,

c John vi. 27.

and see him afterwards at Jerusalem,—listing up his Eyes to Heaven,—blessing, breaking, and distributing that Loaf, of which he then said, This is my Body; and to which were annexed all those mighty Blessings he had promised at Capernaum; we cannot but perceive the Particular Relation between the Miracle and the Discourse; and cannot but acknowledge that the Miracle was a Prophecy by Assion. Now if that be granted, then it will inevitably follow, that the Miracle of the Loaves was therefore wrought, that his Disciples at Capernaum might believe in Him, as in One that could feed them with his Flesh and Blood.

From hence too we may fairly conclude, that the VI th of St. John must be interpreted of the Eucharist. For the Miracle is indissolubly connected with the Discourse; it is at the same Time a Prophecy by Assion; and as the Prophecy could foretell Nothing but the Eucharist, so the Discourse at Capernaum must of Necessity be interpreted of that holy Ordinance also.

Tumm.

I have hitherto confined myself to the Miracle of the Loaves, and have endeavoured to unfold its Meaning. - But it will be useful to consider the other Miracles also, as they will serve to confirm our Interpretation, Date whole you will be

Whatever may be faid of a Ship, as an Emblem of Christ's Church, which yet has been common enough among Christians; - Waters are undoubtedly Emblems of People; and when Seas work, and are tempestuous, they are Emblems of the Rage and Madness of the People .- Waters too, when they are disturbed and rough, are Emblems of Distresses and Afflictions. A few Inflances from the Scriptures will be fufficient,

Thus faith the Prophet Isaiah : Behold, the Lord bringeth up upon them the Waters of the River, strong and many, even the King of Affyria, and all bis Gloryd, - When One of the feven Angels was explaining a Vision to St. John, he said, The Waters which thou fawest are Peoples, and Multitudes, and Nations, and Tongues .- David speaks of God as of One who stilleth the Noise of the Seas, the Noise of their Waves, and the

Tumult

d Isaigh viii. 7. Rev. xvii. 15.

Tumult of the People! And, describing the Agonies of Christ, he fays, All thy Waves, and thy Billows are gone over Me 8!

It appears too from the Prophet Jonab, that the Sea, when it works and is tempessuous, may be confidered as an Emblem of Death and the Grave. Anna Land Macro with the Control

Behold then the Disciples on a strong Sea, in Jeopardy of Fear, the Sea and the Waves roaring .- Behold too the compassionate Jesus, offering Himself, in that Hour of Danger, to be One of their Company, to fuccour and fupport them. -They willingly received him, and were immediately in Safety. andhos bad bounds and count

And do we not herein fee the tumultuous Rage of the Heathens!-And are we not hereby encouraged to trust in him, to become One with him, and to use every Means of becoming fo. fince he is fo ready to become One with us. to preserve us in the Day of Danger, to save us from Death and the Grave, and to place us in a Haven where we shall be at Rest!

bad Propher is deliver 1 3 the fame Time, at

f Pfalm lxv. 7.

Flalm xlii. 7. Compare Jonah ii. 3. and Psalm exxiv. 4, 5.

And did not the Discourse at Capernaum hold forth the same precious Promises, the same gracious Assurances.—He that eateth Me, even be shall live by Meh. He that eateth my Flesh, and drinketh my Blood, dwelleth in Me, and I in him!. This is the Father's Will which hath sent Me, that of all which he hath given Me I should lose Nathing, but that I should raise it up again at the last Day kl—With much more to the same Purpose.

Such is the Connection between the Miracles and the Discourse at Capernaum; and such is the Importance of Both!—And having thus, as I hope, strengthened and confirmed our Proposition, and the Corollary I deduced from it, we may proceed to propose and establish another

PROPOSITION II.

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couraged to trust in him, to hoome One with

"If a Doctrine is delivered hard to be under"flood;—or if, at the Time of its being de"livered, it be perfettly unintelligible;—then, if
"a Prophecy is delivered at the fame Time, that
"Prophecy

b John vi. 57. John vi. 56. k John vi. 39.

" Prophecy must be given as a Pledge, that the

" Doctrine shall be properly explained in its Sea-

" fon : - And that Season must be the Time when

" the Prophecy itself receives its Completion."

Consequence of the former Proposition is a direct Consequence of the former Proposition, and may well be considered as a Corollary deduced from it. For Miracles and Prophecies have, undoubtedly, the fame End: but the Miracles wrought so immediately before the Discourse at Capernaum, were wrought, as we have proved, to induce a Belief that Jesus could make good his Pretensions;—that with his Flesh and his Blood, (whatever was meant by those Terms, the strict, gross, and literal Sense only excepted,) he could nourish them unto Life Eternal. And that therefore must have been the End which the Prophecy had in View.

Miracles and Prophecies, when taken collectively, are Proofs that the Christian Religion is Divine: They are then Proofs that All Christ's Doctrines are of God. But Some of them may be confidered separately, or disjunctively;—as wrought and delivered on particular Occasions; and, in such Cases,

Cases, the Proof of the Particular Dollrines which were at that Time delivered, must have been the End they had in View.

We have a striking Instance of this in that say mous Prophecy which Christ delivered, when he drove the Buyers and Sellers from the Temple, Do you, said he to the Jews, destroy this Temple, and in three Days I will raise it up.1.

The Prophecy was undoubtedly given as a Pledge, that he would make his House an House of Prayer for all Nations. That he would bring the Gentiles to the Brightness of his Rising, and make them joyful in his House of Prayer.—Then it was that the Jews demanded a Sign; and he gave them the Sign of the Prophet Jonas:—Do you, said he to them, destroy this Temple, and in three Days I will raise it up.

The Words are in themselves obscure; but they evidently contain a Prophecy; and that Prophecy, as I said, was certainly given as a Pledge:
—it could have no other End in View. The Holy Ghost has since informed us, that the Words were prophetical; and that Jesus then spake of

John ii. 19. m Isaiah Ivi. 7.

told his Resurrection. And accordingly, when Jesus was indeed risen from the Dead, and the Holy Ghost had brought all Things to the Remembrance of his Disciples, they then remembered that he had said thus unto them; and they believed the

" John ii. 21. It may be worth our While to observe here, how artfully these Words were perverted by the false Witnesses at our Saviour's Trial .- They affirmed that he threatened to pull down the real Temple, the Temple of God, and to build it in three Days. Others affirmed that he threatned to deftroy their Temple that was made with Hands, and within three Days to build another made without Hands: Jefus used the Word Temple, figuratively; but the Jews understood him literally. Jefus used the Word eregw literally; but the Jews understood him figuratively. But though they might not understand what he meant by the Temple, the Perversion of his Words was unpardonable, for it was wilful. They represented him as speaking in the future Tense; whereas he used the Imperative Mood, which, in the Hebrew Language, has no future. He did not fay, I will deftroy ; - but, Do you deftroy ; - which makes a mighty Difference. Had they truly repeated the Words of Jesus, they could not have formed an Accusation against him: His Words, literally understood, must have had the Air of Banter, and negligent Ridicule. - But their Witness agreed not together.

the Scripture; that is, they underflood the Prophecy which Jesus at that Time had produced from Isaiab; and they believed, that is, they understood the Word that Jesus had spoken;—they then perceived that he spake of his Resurrection, and considered that as the Pledge, or Proof, he had given that the Prophecy, which he then cited from Isaiab, should be fulfilled in due Seafon. So they believed the Scriptures, and so they believed they would be fulfilled. And since Jesus was risen indeed, had reared up the Temple he spake of in three Days, they believed that his Temple would be an House of Prayer for all Nations!

In like Manner, when our Saviour said at Capernaum, bave I not chosen You twelve, and One of You is a Devile,—he must then be considered as a Prophet; and the Prophecy he then delivered must needs be considered as a Pledge, that the Words which he had just then spoken,—that he would feed them with bis Flesh and Blood,—should be fulfilled in their Season!

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The Prophecy was indeed an obscure One; but a Prophecy it was; for the Holy Ghost hath fince informed us, that Jesus then spake of Judas Iscariot the Son of Simon: for he it was that should betray him, being One of the twelve?: That is, he then foretold that Judas should betray him.

The Discourse delivered at Capernaum was obstruse and difficult, hard to be understood; and neither was, nor could, at that Time, be understood by any Man. No Man had ever proposed to feed the World with his Flesh and Blood; and the bare Words themselves of the Prophecy, neither did, nor even now do, at all elucidate his Meaning.

The Prophecy then cannot be considered in any other Light than as a sure and certain Pledge, that his Discourse, dark and obscure beyond Example, should be more sully explained in due Season;—and that Season must of Necessity be the Time when the Prophecy itself was fulfilled; because otherwise the Prophecy could not be a Pledge: For if the Completion of so obscure a Prophecy was not accompanied with an Explana-

tion

tion of the Doctrine at that Time delivered, it would be utterly impossible for any Man, in any future Time, to connect them together; and so the Prophecy could not be a Pledge;—it could answer no Purpose at all. And as this is not only contrary to what we have just now proved, and likewise to the Dictates of Common-Sense, which would bear hard upon the Divine Wisdom,—we may safely conclude, that the Completion of the Prophecy, and the Explanation of the Doctrine, were connected together; and that the One was then explained, when the Other was fulfilled.

Thus we know it was, with Respect to that Prophecy which Jesus delivered in the Temple, as a Pledge of his Calling the Gentiles, and making his House an House of Prayer for all Nations. That Prophecy was likewise an obscure One: But we do now assuredly know that it was fulfilled by his Resurrection; and that That Blessing of which the Resurrection was given as a Pledge, did presently begin to follow: Cornelius was converted; and the House of God became an House of Prayer for all Nations! That is, Temples were erected

in all Places; and there was not a Country in the then known World, in which acceptable Prayers were not offered. Hereafter, however, the noble Prophecy will be more exactly and minutely fulfilled.

Thus then it was in that Case; and though this is no Demonstration that thus it must be in the Case now under Consideration, yet in may well serve as an Illustration of it, and in some Measure confirms the Demonstration we have here given of bur Propositions.

Upon this Subject of Prophecy, I beg Leave to submit one other Remark to the Consideration of my Readers.—When Jesus had finished his Discourse, many of his Disciples were offended, went back, and walked no more with bim. Whereupon Jesus turned himself to the Twelve, and said, Will ye also go away!—The Address is important, and contains a strong Insinuation that Some of the Twelve would go away, and betray him;—and not only go away, but go away at that very Time when he would give them his Flesh and Blood!—And that this is a strong Proof that the

[·] John vi. 65. * John vi. 67.

the Manner of eating bis Flesh, and drinking bis Blood should be then explained when Judas should leave him to betray him, appears from the Context itself .- Jesus upbraided the Jews with Infidelity : There are Some of you that believe not ". It is immediately remarked by the Holy Ghost, that Jesus knew from the Beginning who they were that believed not, and who should betray bimy!-He knew who would go away when he first difcoursed at Capernaum, concerning eating bis Flesh, and drinking bis Blood; and he knew who should betray him, in that very Moment when he inftituted the Eucharist, in the upper Room on Mount Zion, and commanded us to eat bis Flesh and drink bis Blood .- And why then were these Circumftances noted together, unless the Holy Ghost thereby meant to conduct us to the upper Room on Mount Zion, that we might there fee the Apostles eating that Flesh, and drinking that Blood, which had been so earnestly discoursed of at Capernaum.

We have feen then that the Miracles and the Prophecy were defigned to illustrate the Meaning of that that mysterious Discourse recorded, by the Dia rection of the Holy Spirit, in the fixth Chapter of St. John; and with this Key in our Hands let us see if we can open it.

The first Thing that meets our Notice is, that the Prophecy which was delivered at Capernaum, was then fulfilled when Jesus, and his twelve Disciples, were in that upper Room which was prepared for the Celebration of the Passover ; for then it was that the Devil put it into the Heart of Judas Iscariot, Simon's Son, to betray bim! And presently after we are assured that Satan entered into bim ! — Then it was that Judas was a Devil indeed! And then was fulfilled that Prophecy which Jesus had delivered at Capernaum; — Have I not chosen You Twelve, and One of You is a Devil!!

The very Persons too (Judas only excepted) were now present, to whom the Prophecy had been given,—and given too as a Pledge of a for-

Make a was in Di ture

We shall hereaster see that our Saviour, on the Night before he suffered, did not celebrate the Jewish Passover at alk

^{*} John xiii. 2 and 27. y John vi. 70.

ture Explanation of the hard Sayings that were at that Time delivered.—And now then may the promifed Explanation be expected.

Thus has the bleffed Jesus led us by the Hand, from Capernaum to the Place where Judas was indeed a Devil! And there we meet with the clearest Explanation of his Doctrine that the Nature of it will admit of. He there shewed, (as plainly as it could be shewed,) the Possibility of eating bis Flesh, and drinking bis Blood; and he shewed us the Manner in which we could eat and drink them;—for he appointed Bread and Wine to be their true, proper, and authoritative Representatives: And by eating and drinking those Elements we feed upon the Things which they signify.

Having thus received the Information we wanted, we are conducted back again to Caper-naum, and cannot but be fully convinced, that in both Places he spake of the fame Thing; and confequently of eating his Flesh Sacramentally.

And that the Prophecy, we have been now confidering, was indeed given as a Pledge, or Affurance, that he would really feed them with

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his Fless and Blood, may be faither affuredly gathered from the thirteenth Chapter of St. John. There we learn that Jelle repeated the Prophecy with great Earnefinelsy faying, - Ye are clean, but not All. And this he faid, because he knew who should betray him? Presently after this. Tesus was troubled in Spirit, and testified and faid, Verily, Verily I fay unto You, that One of . This was being more You shall betray Me 2! particular than he had been : and, by a private Mark which he gave to St. John, he discovered the Name of the Traytor: For when he had dipped the fop, or rather, (incapas to Jopiso b) when od the lare our Tord tion, but in the facred

> ² John xiii. 10, 11. 2 John xiii. 21.

This Phrase may be well explained by Jewish Customs, of which a great Number have been collected by learned Men. Lightfoot, Pfaffy, and fome Others, have supposed that our Saviour did really celebrate the Jewish Passover when he inftituted the Eucharift. They therefore fearched the Talmuts for Jewish Customs on the Night of the Passover. It may be, they have not wholly lost their Labour. But it may be of Ufe likewife to note their more common and ordinary Cuffoms. When then they fit down to Table, the Baal-Kabbais, or Master of the Family, takes Care to have a Loaf and Salt first placed

be bad taken the Crust of Bread out of the Dish, be gave it to Judas Iscariot, the Son of Simon. Judas went out immediately;—the Eucharist was instituted;—and soon after that, even in that very Night, the Prophecy was compleatly sulfilled! For when they had sung an Hymn, and the truly-wonderful Agony in the Garden was ended, the Son of Man was betrayed by Judas with a Kiss!

Now the End of the Prophecy is here plainly discovered by our Saviour: He therefore revealed the Treachery of Judas, that when he was indeed the Traytor, his Disciples might believe that he was Hed, says our Translation, but in the sacred Original it stands thus;—iva oran yennas, missuante ori iyu iiui. That when it is come to pass, ye may believe

off a Piece, he dips it into Salt, and eats it. Then he breaks off a Piece for every One that fits at Table with him. Vide Buxtorfii Synag. Jud. Cap. 7.—And this will explain our Lord's Words, when he faid,—to whom I shall give a Piece of Bread, or as we say, a Crust of Bread when I have dipped it.

time Others, Jines Haroniel that our

⁵ John xiii. 25, 26. d John xiii. 19.

believe that I AM. O ON is evidently underflood; and so the End of the Prophecy was to raise and settle a Persuasion, that the Author of it was THE ALMIGHTY, and could do all Things;—could even feed them with his FLESH and BLOOD!

And from hence we must needs go back to Capernaum, the Place where the Prophecy was first delivered; or we shall detract from its Importance unjustly, we shall weaken its force very much.

before Judas had received what we call the Sop, he had applied to the Chief Priests, and had actually agreed to betray his Master; and so from that Moment Judas may be considered as the Traytor; and therefore if we do not go back to Capernaum, we can only consider Jesus as foretelling Something that had indeed already happened; and what he might, by Natural Means, have easily and certainly known. A Degree of Detrac-

noitic Propocor at 1810 clivered at Cepernaum.

^{*} Compare Rev. i. 4. Exod. iii. 14. John viii. 58.

Matt. xxvi. 1 — 16. Mark xiv. 10, 11. Luke xxii. 3 — 6.

be admitted.

The prophecy then must be considered as delivered at divers Times, and with different Degrees of Perspicuity, (as has been the Case in a Multitude of other Instances,) but always with the fame Defign; - that they might believe that he was able to feed them with the Bread that came down from Heaven; - to give them that Meat that should endure unto Everlasting Life. As therefore he gave his FLESH and BLOOD for them, and to them, in that very Hour in which he was betrayed, and the Prophecy concerning Judas was fulfilled, it must follow, clearly and undeniably; that of the very same Body and Blood he had discoursed at Capernaum; - especially fince he has ever fince continued to feed the Church with them, and will continue to feed it, 'till he shall come again! ing Something that had indeed

It deserves to be confidered farther, that our Saviour Himself, in this very Chapter, refers us to the Prophecy at first delivered at Capernaum, This is not very evident in our English Translation; for that only says,—Now I tell You before

it come to pass. As if he then foretold it for the first Time; — which is neither agreeable to Truth, nor to the Phraseology of the Scriptures. — 'An' agri Asya vine, said our Saviour. Now it is well known that some of the Greek Prepositions have quite contrary Meanings. Thus dure is sometimes pro, and sometimes contra, for and against; and ano is sometimes ante, and at other Times post, before, and after. Thus and naggrains about, post Virginitatem, from, or since her Virginity.— 'Ano respons', nudiusquartus, sour Days ago.— 'Ano supepas', nudiusquartus, a good while ago.— 'Ano supepus ', sampridem, a good while ago.

In like manner, as der most commmonly signifies lately, or some little while ago, so der der may signify sometime ago. Either therefore herw is put for iheren, as is sometimes the Case, or the Expression is elliptical; and the Ellipsis may be thus easily and certainly supplied: 'An' deri iheza, nai was herw was; Some little While ago I told You, and do now tell You again. In this Sense, I think,

8 John xiii. 19. h Luke ii. 36. i Acts x. 30.
k Acts xv. 7: 1 2 Cor. viii. 10.

the Word is used by our Evangelist, in the seventh Verse of the sourteenth Chapter. Our Translators have there represented our Saviour, as addressing his Disciples in a Manner that is hardly intelligible. And from benceforth ye see him, (the Father) and bave known bim.

The Occasion of the Words was this: Our Saviour, when he was about to leave this World, and to go unto the Father, earnestly wished to correct the false Notions of his Apostles, and not to leave them comfortless. He now therefore spake of Himself, as of One that was the Way, the Truth, and the Life;—as One that was to give them Enterance into the Holy of Holies; the Antitype of all the Types; the Body, not the Shadow; the Redeemer of Mankind! Whose Office was of such a Nature, that no Man could come unto the Father but by Him!

He then tacitly rebukes them for not having perfect knowledge either of Him, or bis Father. If ye bad known Me, ye should have known my Father also. And then it follows, xan an' agri yivuonette autov, xan impanette autov.

may sometimes be rendered And indeed. And, that the remaining part of the Sentence respects the Time past, is plain from the ninth Verse. For when Philip defired to see the Father, Jesus answered, and said, have I been so long Time with You, and hast thou not known Me, Philip! He that hath seen Me, hath seen the Father. So that it would be very incongruous to understand our Saviour as speaking in the present or future Tense in the One Place, and in the perfect in the other; and indeed ye have heretofore seen him, and have known him; for he that has seen Me has seen the Father.

Seeing then that an agn must here be translated, not from benceforth, but beretofore; so ought it to be translated in the nineteenth Verse of the thirteenth Chapter of St. John. And if so, we have our Saviour's own Authority for saying, that the Prophecy recorded in the fixth Chapter of St. John was delivered as a Pledge, or Assurance, that he would indeed feed his Apostles, and his Church after them, with his Flesh and Blood:

And, consequently, the Flesh and Blood he discoursed of at Capernaum, was that very Flesh and Blood which he gave for them, and to them, in the upper Room on Mount Zion, at Jerusalem.

The Eucharistical Interpretation may be farther supported by that Appeal which our Saviour made to the Prophets: It is written in the Prophets, said he, And they shall be all taught of God m. These Words are exceedingly important, and it becomes us to understand them fully.

One thing seems very evident,—that had they understood what had been taught of God, they had believed in Christ,—had come to him,—had been received by him, and been saved. And we may remark here, that Christ, speaking upon this Part of the Subject, used the very same Expression that he used afterwards, when he consecrated his Apostles to their Office,—and consecrated them, as we shall prove hereafter, by Offering that Bread and Wine which he called his Body and Blood; and in a certain Sense, were so, It will be worth our While to compare them.

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Ad bits Exettica

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JOHN VI. 37, &c.

All that the Father giveth Me, shall come to Me; and him that cometh to Me I will in no wife cast out. — And this is the Father's Will that bath sent Me, that of All that he hath given Me I should lose Nothing, but should raise it up again at the last Day.

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JOHN XVII. 6, &c.

I have manifested the Name unto the Men which thou gavest Me out of the World. Thine they were, and thou gavest them Me; and they have kept thy Word. - I pray for them: I pray not for the World, but for them which thou haft given Me, for they are thine, - Holy Father, keep through thine own Name, those whom thou hast given Me, that they may be One, as We are. While I was with them in the World, I kept them in thy Name : Those that Thou gavest Me I have kept, and None of them is loft, but the Son of Perdition: That the Scripture might be fulfilled.

It is remarkable here that Judas is mentioned in both Places. At Capernaum he was described under the Character of a Devil: at the Institution of the Eucharist, he is called the Son of Perdition.—But this by the Bye.

We may now go on to remark, that when the Jews perceived, that Jesus spake of Himself, as of the Bread that came down from Heaven, they were offended, and they murmured at him, But Jefus bad them not to murmur; but required them to confider rather, that his Discourses, the Doctrines which he then inculcated, - those especially that had been foretold by the Prophets, - could only be fpiritually discerned: they must be enlightened by the Spirit to understand the Scriptures; for no Man can come unto, that is, believe in him, except the Father draws, that is, affifts him with his heavenly Grace. The Seed must be sown in good Ground ; - in an Honest and good Heart ; - or it will produce no Fruit. And this cannot but put us in Mind of those Words of our Saviour, if any Man will do his Will, he shall know of the Dostrine whether it be of God, or whether I speak of my felf n.

This

This is one of those Qualifications, which they must have who would read, and understand the Word of God. They must have Ears to hear, or the Charmer will have no Effect upon them, though he charm never so wisely! But if they be properly qualified, then they have both heard, and have learned of the Father. And every Man that bath beard, and bath learned of the Father, cometh unto Christ.

Thus to those who fearch diligently, with honest and upright Hearts, the Law was a Schoolmaster to bring them unto Christ P. And this, is intimated by our Saviour where he fays, had ye believed, that is, had You underflood the Drift and Defign of the Mosaical Writings, the many Types of the Meffiah which are to be met with there, then You would have believed Me : - ye must have perceived that I am that Person who was there pointed at, and described; for indeed he wrote of Me : But if ye believe not, that is, do not understand the End and Purport of bis Writings, how can ye believe, that is, understand that we Christians do cet and dink New my Words 9 if the Jews had underflood this, the Miracles which our Savious

al just wronght, stright have perfushed them, that he could

o John vi. 45. PGal, iii. 24. 1 9 John v. 46, 47.

In like Manner he addresses them in the fixth Chapter of St. John. Their Fathers did eat Manna in the Wilderness, as it is written, He gave them Bread from Heaven to cat? Nevertheless the Manna which their Fathers are was not the true Bread from Heaven, but only a Type of it? And if they had known and considered That, they would have rejoiced at hearing that the true Bread from Heaven would presently be given them.

od'Thus to thole who fearch diligently, with he

John vi. 3r. Pfalm lxxviir. 23 10 29.

The Words in our Translation, Verse 32, may seem to an ordinary Reader, as if our Saviour afferted that Manna did not come from Heaven, and so would seem to contradict the Pfalmis, who said, He gave them Bread from Heaven to eat.

But our Saviour spake not of the Place from whence Manna came, but of its Nature and Uses. It was not the true Bread of, or from Heaven, but it was so only constructionally, or in certain Effect. But the Bread which Christ would give them was (not He, as we read the 33d Verse, but) The Bread, that is, the true Bread of, or from Heaven! It was That Bread which was typisted by Manna. Thus did the Israelites of Old ear the same spiritual Meat, and did all drink the same spiritual Drink, that we Christians do eat and drink Now: See I Cor. x. And if the Jews had understood this, the Miracles which our Saviour had just wrought, might have persuaded them, that he could give them the true Bread from Heaven.

So also, if they had known, and considered, what had been forefold by the *Prophets*, they had hearkened to him with greater Attention than they did, since he spake no other Things than they had spoken before.

It is written in the Prophets, said he, And they shall be All taught of God. They were indeed at that very Time taught of God. Yet the Teaching which the Prophets spake of was at that Time, and even still is future. If then our Saviour appealed to the Writings of the Prophets, as most undoubtedly he did; and if the Christian Eucharistical Service be described in those Parts of the Prophets to which our Saviour appealed;—if That he the Way of Worship which will be taught of God hereafter,—that alone will be a Demonstration, that he was speaking of the same Service, that is, of the Eucharist, in the sixth Chapter of St. John.

Now the Passages appealed to, are to be met with in the LIV th Chap, of Isaiah, vin 3th. —
I will make thy Windows of Agates, and thy Gates of Carbuncles, and all thy Borders of pleasant Stones,

fays

fays the Prophet, in the 12th Verse.—If this be not a Description of the New-Jerusalem, of which St. John spake in the 21st Chapter of the Revelation, it certainly foretells the Happiness of the Jewish Nation in THE LATTER DAYS: In Days that have not yet been seen! And at that Time, says God, All thy Children shall be taught of the Lord, and great shall be the Peace of thy Children.

That this Peace will be given in the latter Days, at the Return of the Jews from their final Captivity, can hardly be doubted;—especially if we consider the 52d Chapter of the same Isaiab. Therefore my People shall know my Name: therefore they shall know in that Day, that I am he that doth speak, behold it is In.—How beautiful upon the Mountains are the Feet of him that bringeth good Tidings, that publisheth Peace, that bringeth Tidings of Good, that publisheth Salvation, that saith unto Zion, thy God reigneth!—Thy Watchmen shall lift up the Voice, together they shall sing: for they shall see Eye to Eye, when the Lord shall bring again Zion!—Break forth into Joy, sing together, ye waste

[&]quot; Compare Pfalm 1. 1.

twaste Places of Jerusalem: for the Lord hath comforted his People, he hath redeemed Jerusalem!—
The Lord hath made hare his Arm in the Eyes of all
the Nations, and all the Ends of the Earth shall see
the Salvation of God'!—Depart ye, depart ye,
go out from thence, touch no unclean Thing, go ye out
of the Midst of her; he ye clean that hear the Vessels
of the Lord.—For ye shall not go out with Haste,
nor go by Flight: For THE LORD will go
before You, and the God of Israel shall be your
RERE-WARD. How similar to their Departure from the Land of Egypt!

As to the very Doctrine, or Exhortation, that will afterwards be given them, that may be learned from the 55th Chapter of Isaiab.—Ho, every One that thirsteth, come ye to the Waters, and he that bath no Money; come ye, buy and eat, yea come, buy Wine and Milk, without Money and without Price*!—Incline Your Ear, and come unto Me: Hear, and Your Soul shall live, and I will make an Everlasting Covenant with You, even the sure Mericies of Davidy.

E Now

Compare Psalm xcviii. 3. W Isaiah lii. 6, — 12.

Compare Isaiah lviii. 8. and Exod. xiii. 21. Compare

Prov. ix. 5. Fisiah lv. 1, — 3.

Now though these Words may be a General Invitation to partake of the Grace of the Gospel, yet it will easily be granted that the Whole is deferibed by a Principal Part.

For it deserves to be considered, that for the Hebrew Word and Chaleb, Milk, the Septuagint has reap, which fignifies Fatness, and, metaphorically, the choicest Part of any Thing : and so for an Chaleb, the Seventy feem to have read an Cheleb, as it is in Deut. XXXII. 14. Numbe XVIII. 12. Pfalm CXLVII. 14. and Pfalm LXXXI. 16. And there also the Seventy have translated it by seap; - which, as it often fignifies a mixture of Flour and Water, may here fignify the finest Flour, or Bread: and then the Text will stand thus : - Ho, every One that thirsteth. come ye to the Waters; and he that bath no Money; come ye, buy and eat; yea, come, buy Wine, and the finest Bread, without Money, and without Price.

The Invitation is so very earnest, that every One must be fully convinced, that the Benefits here offered so graciously, are exceeding great and many: Doubtless, all the Blessings of the

the Gospel, here shadowed out by Bread and Wine; — by Bread that strengtheneth, and by Wine that maketh glad Man's Heart?

Now, as all the Bleffings of the Gofpel are comprized in the two Christian Sacraments, every One will here see, that the Bleffings to which Men are here invited by the Prophet, are the two Christian Sacraments, viz. Baptism, and the Lord's Supper ; - but more especially the latter .-Or here may be an Allusion to the Bread and Water, the Spiritual Meat and Drink with which the Israelites were supported in the Wilderness; and fo Men are here invited to partake of their Antitypes, of the same spiritual Meat and Drink, that is, of Christ, under the Symbols of Bread and Wine, the Representatives of the Flesh and Blood of Christ. - This Doctrine was indeed taught by God when he instituted the Eucharist; but the Generality of the Jews, and a great Part of the Gentiles rejected it at that Time, and do ftill reject it. - But they shall remember themselves, and be turned unto the Lord . - They shall eat and be letisfied : - All such as be fat upon Earth shall eat

E 2

and

and worship b. That then is the Doctrine which will be taught of God hereafter, when the Time fore-told by the Prophet shall be accomplished; and that therefore was the Doctrine which was taught of God at Capernaum.

The other Prophet to whom our Saviour appealed, (for he spake of Prophets) was, as I think, the Prophet who wrote the sistieth Psalm. The very solemn Introduction has induced many to consider it as a Description of the last and General Judgment. The Lord, even the most mighty God hath spoken, and called the World from the Rising up of the Sun unto the going down thereof. He shall call the Heavens from above, and the Earth, that he may judge his People.

Let the Design of the Psalm be what it may, the awful Introduction will surely engage our Attention!—But it cannot be referred to the last and General Judgment, because Directions are there given for our future Behaviour. But, at the Day of Judgment, it will be the Office of our Judge, not to direct our then future Conduct, but to punish, or reward those Actions which had been committed prior to the Judgment.

b Pfalm. xxii. 26. and 29. Compare Rev. xiv. 6, 7.

A still surer Mark is that Time of Trouble which the Psalmist speaks of; a Time of Trouble which is certainly subsequent to the Advent which he celebrates in this Psalm; for future Deliverance is promised: Offer unto God Thanksgiving, and pay thy Vows to the most Highest. And call upon Me in the Time of Trouble, so will I hear Thee, and Thou shalt praise Me. But at the Day of Judgment it will be too late to pay our Vows unto the most Highest; and from the Troubles which shall be then decreed, (if indeed the Punishments to which the Wicked shall be then doomed may be described by so gentle a Term as that of Troubles) there can be no Deliverance at all!

There are indeed two Expressions which may seem at first Sight to direct us to the final Judgment. The Heavens shall declare his Righteousness, for God is JUDGE himself. And, I myself will testify against Thee, O Israel, for I am God, even thy God. But the Word wow, Shophet, may fignify a Lawgiver, as well as a Judge: For the E 3 Judges

Frahm 1. 19. and 20. I take this to be the Time of Trouble foretold by our Saviour, Matt, xxiv. 21. Mark xiii. 19. Luke xxi. 12, &c. Compare Dan. xii. 1.

Judges of old used to frame as well as execute the Laws. They not only pronounced Judgment, but they established the Laws by which Judgment should be given.

That these Offices are united in the Person of our Saviour is indisputable; and we may farther observe, that אַיִּרה בּן, Hagnidab back, do not always signify, I will testify against Three. The eighth Verse of the eighty-sirst Psalm will put this Matter beyond all Doubt. There the same Words occur; and there our Translators have rendered them, I will testify unto Thee.

The Words, as they stand there, are most undoubtedly prefatory to the Ten Commandments; and by them the Israelites were instructed in their Duty: And therefore, I think, the Words had better be rendered in some such Manner as this: I will Instruct Thee. Nevertheless, the Instruction that was then given had in it the Nature of a Covenant; and consequently, if it was broken, would be brought, or produced, as a Witness against them.

Just so are the Words to be understood in the fiftieth Psalm. And this then is a full Proof,

that when the Prophecy contained in that Psalm shall be suffilled, as it certainly will be hereaster, then shall all the Jews be taught of God! — Personally, I mean! For our God shall COME, and shall not keep Silence; there shall go before him a consuming Fire, and a mighty Tempest shall be stirred up round about him!

As the Prophecy is curious and interesting, it will be worth our While to consider it attentively.

And the first Thing that engages our Notice, is the Place from whence the People will be taught. — They shall be taught from Mount Zion! For thus speaks our Prophet: Out of ZION bath God appeared in perfett Beauty! And this, I think, is foretold also by Isaiah; — Come ye, and let us go up to the Mountain of the Lord, to the House of the God of Jacob, and he will teach us of his Ways, and we will walk in his Paths; far out of ZION shall go forth the Law, and the Word of the Lord from Jerusalem d.

Thus, as the Lord descended upon Mount Sinai, to proclaim his Covenant, even those ten E 4 Com-

d Isaiah ii. 3. Compare Micah iv. 2.

of Stone, after he had delivered his People from the Land of Egypt; so, when he shall have delivered his People from a Tyrant, called the King of Babylon, by whom they will hereafter be carried away Captive,—he will descend upon Mours Zion, of to shew them the Way in which he will shew them his Salvation!

It should seem, from divers Prophecies, that when the Jews shall be again in a State of Captivity at a Place which, in the Scriptures, has the Name of Babylon, the Babylonians, like as the Egyptians did, will refuse to let them go, 'till the Lord shall force their Compliance, and that they will pursue those as Fugitives, whom they, like as the Egyptians did, shall earnestly entreat to be gone;—and that the Lord will be a Desence for them that shall be brought from Babylon, as he had been a Desence for those whom he had brought up out of the Land of Egypt. And as the Lord commanded Moses to gather the Elders and the Congregation, and to sanctify them, before he

e See Isaiah in Chap. XIII. XIV. and many other Places.

delivered the Law from Mount Sinai; so he will at that Time command also, that his Saints be gathered unto him; even those that bad made, or rather, who from thenceforth were to make a Covenant with him with Sacrifice. But more of this presently.

We proceed to observe, in the mean Time, that, upon that solemn Occasion, he will call Heaven and Earth to witness, that he, at that Time, instructed his People;—that a Covenant was then made;—and that by the Terms of that Covenant he would afterwards judge his People.

We have feen then the Lord of Glory, even that fame Jesus who was crucified, descending from Heaven, and resting upon Mount Zion; attended with Thunderings and Lightenings, a mighty Tempest, and a consuming Fire. And he descends, not to judge, that is, not to condemn, as we have seen, but to instruct his People, and to make a Covenant with them with Sacrifice.

Nor can it appear more wonderful to us, that God should condescend to instruct the main Body

ix .rc 2 1 Sregard Exod, xix. 10.

of his People, after their long and grievous Cape tivity under the King of Babylon, any more than we can wonder at the Personal Instructions he was pleased to give to St. Paul; though all his Apostles, and Multitudes of Others, were then living, and perfectly qualified to instruct him, - Especially if we confider, that the Conversion of the Jews will be the Means of the Conversion of the Gentiles, even of the whole World. And then shall we find the Truth of St. Paul's Observation, that the Conversion of the Jews will be the Riches of the Gentiles 8. And furely it deserves to be confidered, and very attentively too, that as, according to Some, among whom we may reckon-the great Mr. Mede, the Conversion of St. Paul was a Type of the Conversion of his Countrymen the Jews ; fo the Instruction which be received Perfonally from Jesus, after his Conversion h, may be confidered as typical of that Instruction which the Jews shall hereafter receive from Mount Zion: And then furely it is very remarkable, and deferves to be deeply confidered, that the Instruction which St. Paul at that Time received, conserned the Holy Eucharist!

But

⁸ Rom. xi. 12. h Gal i. 11, 12. Compare 1 Cor. xi. 23.

But I go on to observe, that the Descent upon Mount Zion, which we are now contemplating, was foretold, as I think, in the fourth Chapter of Isaiah. The Lord, he there says, will create upon every Dwelling-Place of Mount Zion, and upon her Assemblies, a Cloud and Smoke by Day, and the shining of a Flame of Fire by Night.—And was not the Presence of God manifested in the same Manuer, when the Israelites were marching from the Egyptians !!

Compare this with the Prophecy delivered in the XLVIII h Pfalm. God is well known in ber Places as a sure Refuge. For lo, the Kings of the Earth are gathered, (that is, gathered together against Jerusalem,) but they passed by together !

And what now induced this strange Alteration of Purpose!—Why, they marvelled to see such Things (as had been foretold by Isaiab, and Others of the Prophets;—such as a Pillar of a Cloud by Day, and a Plame of Fire by Night,—the glorious Appearance of Mount Zion)—at those Appearances they were assumished, and suddenly cast

Exod. ziv. 19, 20. Pfalm xlviii. 4.

east down. Fear came there upon them, and Sornow, like as upon a Woman in Travail!

Compare this with the LXXXIII Pfalm, and also with the XLVIIIth and LXVIIIth Pfalms. God is gone up with a merry Noise, and the Lord with the sound of a Trump m.—The Chariots of God are twenty thousand, even thousands of Angels, and I the Lord is among them as in the boly Place of Sinai m. And this, I think, explains the Prophecy delivered in the XLVIIIth Psalm: Like as we have heard, so have we seen, in the City of our God merchanter. Like as we have heard of the dreadful Solemnities, by which the Presence of God was proclaimed, when he descended upon Mount Sinai, so we have now seen them, and much heightened also, when he descended upon Mount Zion!

As the Solemnities are fimilar, they indicate a fimilar End of Descent. The Promulgation of the Law from Mount Sinai;—the Promulgation of the Gospel, or rather, a Republication of the Gospel from Mount Zion. The Jews had formerly used

Pfalm xlviii. 5, 6. m Pfalm xlviii. 5. n Pfalm lxviii. 17.

ased to renew the Privilege of worshipping God every Year by offering Bullocks and Goats on the Day of Expiation. - But now they will be required no more. - 1 will not reprove thee for thy Burnt-Offerings, or for thy Sacrifices, because they were not always before Me. - I will take no Bullock out of thine House, nor He-Goat out of thy Folds?. And then he directs their future Conduct; -Offer unto God Thanksgiving, and pay thy Vows unto the most High 4. These Words will be explained prefently. In the mean Time we add the Prophecy delivered in the fecond Pfalm; Yet bave I fet my King upon my boly Hill of Zion . And then will be fulfilled that gracious Promise, which, as All must own, has not been fulfilled bitherto; I will give Thee the Heathen for thine Inheritance, and the utmost Parts of the Earth for thy Possession's. The Gospel shall be promulged, propagated, and established, in every Part and Corner of the Globe!

While we are upon this Subject, the noblest that can employ the Mind of Man on Earth, the four-

Pfalm 1. 8, 9. Pfalm 1. 14. Pfalm ii. 6.
Pfalm ii. 8.

fourteenth Chapter of that wonderful Book the Revelation of St. John, demands our particular Attention. There he faw the Lamb Ber Standing upon Mount Zion, attended by an bundred and forty and four thousand, who had his Father's Name written in their Forebeads ! And immediately after he had feen them, be faw an Angel flying in the midst of Heaven, baving the Everlasting Gospel to preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and Peaple". He was followed by another Angel, who proclaimed the Fall of Babylon v. And he was followed by another, who pronounced dreadful Torments against those who would worship the Beaft and his Image w. And presently after That the Earth was reaped*.

The Universal Proclamation of the Gospel feems to have been foretold by the Psalmist, in these Words: The Lord gave the Word, great was the Company of the Preachers. And by the Prophet Daniel: Many shall run to and fro, and Knowledge

^{*} Rev. xiv. 1. " Rev. xiv. 6. " Rev. xiv. 8.

^{*} Rev. xiv. 9-11. x Rev. xiv. 14-20.

y Pfalm lxviii. 11.

ledge shall be encreased. And by the Prophet Isaiab: They shall not burt nor destroy in all my holy Mountain: for the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea. And the Place from whence the Law of the Lord shall be promulged we have already feen: Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem.

And now, though I have not produced all the Prophecies that might have been produced upon this Noble and Interesting Subject, yet, I hope, I may be allowed to affirm, upon the Authority of the Prophets, that our God shall come, and shall not keep Silence; that he shall descend upon Mount Zion, and instruct, or make a Covenant with his People, like as he once descended, and instructed, or made a Covenant with his People upon Mount Sinai. And when these Prophecies shall be fulfilled, then it may be said, in a strict and proper Sense, that all the People shall be taught of God.—And now let us see what the gracious Instruction will amount to.

În

Dan xii. 4. . Ifaiah xi. 9. b Ifaiah ii. 3. Micah iv. 2.

In the first Place it may be observed that the Word not, Zebach, a Sacrifice, used in the 5th and 14th Verses, must be taken strictly and literally. It generally denotes a Bloody Sacrifice, but not always; in three Places the Seventy have translated it by θυμισμα, Incense. But whatever the Matter of it may be, it certainly denotes a Material Sacrifice; and this is so plain and incontestible, that I shall only observe that the Seventy have translated it in this Manner: Θυσον τω Θεω θυσιαν αίνεσεως, και αποδος τω ύψιςω τας εύχας σε. Sacrifice to God the Sacrifice of Praise, and present thy Vows to the most High.

The next Thing to be considered is the Time when the Sacrifice was made;—that is, where there the Saints who are here ordered to be gathered together, were those who had made a Covenant with Sacrifice, or whether the Covenant was made at the Time of their being gathered together, and from thenceforth to be continued, without any Respect at all to the Time past.

And.

[·] Viz. 1 Sam. ii. 29. 1 Sam. iii. 14 2 Kings x 24.

Mord many, Chorethi, being the Participle of mo, Charath, should not have been translated, qui iciverunt, who have made, or struck, as Junius and Tremellius have translated it d, but ferientes, those who are now to make a Covenant with Me with Sacrifice; and so it has been translated in the Septuagint; Durayayere is diariseness in diasnahu aurs in Junius.

Now though this does not specify the particular Kind of Sacrifice, by, or with which the Covenant was to be made; yet it will serve to prepare the Way for believing, that a Material Sacrifice was that which is so positively commanded in the fourteenth Verse; — Offer unto God Thanksgiving, and pay thy Vows unto the most High:

I will not stay here to prove, that Thanksgiving is often put for a Sacrifice of Thanksgiving, meaning a Material Sacrifice;—or that a Vow, in the Old Testament, often means some Material Thing. For this would amount, at the last, not to a Demonstration, but to Probability only. But when we consider that thus it may be;—that the Man-

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ner

St. Jerom has translated it qui feriunt.

mer of making the Covenant is here positively commanded; and that the Covenant is certainly to be made by Sacrifice, the Argument rises from Probability to Demonstration.

Still we want to know the Matter of this Sacrifice. That it will not be any Animal Substance feems to be plain and indisputable; I will take no Bullock out of thine House, nor He-Goat out of thy Folds.—But before we determine the Species, it will be proper to make some Enquiry about that Wicked-One that is here addressed by the Almighty;—and though perhaps we shall not meet with full Satisfaction, yet it may not be improper to make some Enquiry concerning him.

And 'tis observable, in the first Place, that he is described to us in the singular Number. We read in the Original yw'r La-Rashangh, not La-Rashangh. And in the Septuagint we read τω άμαρτωλω, not τοις άμαρτωλοις; which I have therefore translated, not to the ungodly, or wicked, as it is in our Bible;—but to the Wicked-One. But who that Wicked-One is, cannot easily be determined.

Some-

Sometimes, from comparing the 21# Verse; (Thou thoughtest wickedly, that I am such an One as thyself,) with 2 Thess. ii. 4. (So that he AS GOD sitteth in the Temple of God, shewing himself that he is God:) I have been inclined to apply the Words to Antichrist.—But Antichrist will not be reformed, but destroyed: Neither does it appear that Antichrist will ever be exported to Amendment:—But his Followers may be considered as One Body, and may be called after the Name of their Head; and they may be exhorted to Amendment:

Sometimes I have thought that the Words are directed to the Tribe of Dan; as None of that Tribe were sealed under the Opening of the Sinth Seal? And so it seems that That Tribe will be tast off; so plucked away that None shall be able to deliver them? But then I knew not what to do with those Words, Thou hast slandered thine F 2

[•] Instead of υπελαζες ανομιαν, St. Clement of Alexandria reads it in this Manner: υπελαζες, Ανομο, χ. τ. λ. Thou thoughtest, Thou Wicked One, &c. Clem. Alex. Strom. Lib. IV. page 536.

f Rev. vii. 4 --- 8. . Pfalm 1. 22.

own Mother's Son: Or, as with may be rendered, and as the Seventy have it, Thou hast placed a Stumbling-Block (erigus ouardanos) in the Way of thine own Mother's Son.

At Length I fix upon the Edomites, the Defeendants of Esau; for he was the Twin-Brother of Jacob h, from whom arose the twelve Tribes of Israel, and they are considered in the Scriptures as Brethren h, and therefore if they are hereafter to scandalize the Israelises, they may be said to scandalize their own Mother's Son. To something of this Sort the Psalmist seems to have had Respect, when he said, Remember the Children of Edom, O Lord, in the Day of Jerusalem, bow they said, Down with it, Down with it, even to the Ground !

In the other Prophets likewise we shall meet with much to our Purpose concerning EDOM: But especially in Obadiah. In the Day that thou stoodest on the other Side, in the Day that the Strangers carried away captive his Forces, and Foreigners entered into his Gates, and cast Lots upon Jerusalem,

b Gen. xxv. 24 - 26. See Numb. xx. 14 - 21.

* Pfalm exxxvii. 7.

even Thou wast as One of them.—But thou shouldest not have looked on the Day of thy Brother, in
the Day that he became a Stranger; neither shouldest
thou have rejoiced over the Children of Judah in the
Day of their Destruction; neither shouldest thou have
spoken proudly in the Day of Distress. With much
more to the same Purpose.

And as to their being so cut off that None shall deliver them, the same Prophet is very express and clear. Thy mighty Men, O Teman, shall be dismayed, to the End that every one of the Mount of Esau may be cut off by Slaughter! For thy Violence against thy Brother Jacob, Shame shall cover Thee, and thou shalt be cut off for Ever! For the Day of the Lord is near upon all the Heathen: As thou hast done it shall be done unto Thee, thy Reward shall return upon thine own Head m!

But whether any particular Tribe, any particular Person, or his Followers, be here addressed, or wicked Men in General, it will be worth our While to compare the Prophets. Call upon Me, saith God, by the Mouth of the Psalmist, Call

es es Imiels . F 3

Obad. 11 - 14. Dbad. 9, 10, and 15.

upon Me in the Time of Trouble, so will I hear.
Thee, and thou shalt praise Men.

It is exactly paralleled by the following Passage of Isaiab: Seek ye the Lord while he may be found, call ye upon bim while he is near o. And how fimilar is the Address to the Wicked-One! ywn, Rashangh is used as well by Isaiab as the Pfalmist; and thus the Pfalmist speaks: - O consider this, ye that forget God, left I tear You in Pieces, and there be None to deliver You! Whofo offereth Me Thanks and Praise he honoureth Me, and to him that ordereth his Conversation right I will shew the Salvation of God P. How fimilar to the Pleafing Address of Isaiah! - Let the Wicked-One for sake his Way, and the unrighteous Man his Thoughts: and let bim return unto the Lord, and he will have Mercy upon him; and to our God, for be will abundantly pardon 9!

It must be carefully noted here, that these Words have Respect to That Teaching which the Prophet had been speaking of but just before. This is self-evident: And the first Verse, Ho, every

Pfalm 1. 15: • Ifaiah lv. 6. P Pfalm 1. 22, 23.

Universal Promulgation of the Gospel, or that Law which had been so lately taught of God, as it is foretold likewise by the Prophets Daniel, and St. John.

We shall easily then be persuaded to believe, that the Teaching which is here so celebrated by Isaiah, is that very Admonition, or Instruction, which the Pfalmist says shall hereaster be delivered by the mighty God from Mount Zion. And from hence we shall be able to determine, with Precision, the Species of Sacrifice that will be then required. Offer unto God Thanksgiving, and pay thy Vows unto the most High!

For we have proved, that the Prophets, to whom our Saviour appealed, have foretold the fame future Promulgation of the same Law. We have proved also, that in these important Words, Ho, every One that thirsteth, &c. Isaiah foretold the still-suture Promulgation of the Gospel, under the descriptive Characters of Baptism, and the Holy Eucharist, so frequently called by the Ancients,

F 4 the

Dan. xii. 4. Rev. xiv. 6. Pfalm 1. 14.

the Christian Sacrifice of Praise; and from hence it must inevitably follow, that when we are commanded by the Psalmist to offer Thanksgiving, and to pay our Vows, we are required to offer the Holy Eucharist, the Christian Sacrifice of Praise.

So it was understood by the great Irenaus, and fo it was understood by Tertullian. For, discoursing against the Jews, he cites the Text, and interprets it of Christian, Spiritual, Sacrifices; and he calls them spiritual, in Opposition to Jewish Sacrifices;—not because they were not Material, but because they were, in a much higher Degree than Jewish Sacrifices were, consecrated by the Holy Ghost; and because the Christian Religion is, in all Respects, more spiritual than the Jewish.

But that he really understood it of our Eucharist, is plain from his Citation of Malachi*; and that Passage has been interpreted, by some great Writers, of our Holy Eucharist, and was, I think.

"Irenæi Opera. Edit. Grab. p. 321 — 324. "Tertul.
adv. Jud. p. 98.

Mal. i. xi.

Justin. Martyr.

Dial. cum Trypho. p. 246 et 260. Cyprian. adv. Judæos.

Lib. I. Cap. 16. Chrosost. in Psalm XCV. August. de Civit.

Dei. Lib. XVIII. Cap. 35, et alibi.

think, so understood by the whole Primitive Church of Christ. And indeed, it cannot be understood of Jewish Offerings; for they could not be offered from the rising of the Sun, to the going down thereof, but at Jerusalem only.

But St. Clement's Interpretation of the twenty-third Verse must place this Matter beyond all reasonable Doubt. He follows the Version of the Seventy, as Justin Martyr in this Case also did; and then he adds this remarkable Comment: Auth in odos, ayamntoi, in in eugeness to owthere in image. Indust Xpistor, too apxiepea two mpospepus inum, too mpostation was condon the addensias inum? This, my Beloved, is the Way in which we shall find Jesus Christ, the High-Priest of our Oblations, the Advogate and Helper of our Instrmities.

Thus

² St. Clement. Epift. I. ad Corintb. Cap. XXXVI.

^{*} I cannot but express my Admiration at our English Translators, who, in that Translation of the Psalms which we have in our Common-Prayer Book, generally, and very properly, followed the Septuagint; yet, in the last Verse of the 50th Psalm, which is a very important One, they wholly forsook their Guides, and translated from the Hebrew, though the Septuagint was approved, and quoted by Clemens Romanus, and Others. They feem

Thus have we discovered two of the Prophets
to whom our Saviour referred the Jews in his
Dis-

seem to differ very much, but may eafily be reconciled; as will readily be acknowledged by any One who will compare the present Hebrew, with that Copy which, we may fairly presume, was used by the Seventy.

Present Hebrew read by LXX.

אַבח תורהי כברגני ושֹבו דרך אראנר בישע אלהיב

They differ but in two Words, and that Difference is hardly perceptible. By Means of the prefent Hebrew Vowels, the Substantive mat, the Sacrifice, is changed into a Verb, or, according to Jerom, into a Participle; and fo must be construed, be that facrificeth, or the Sacrificen. The other Difference is less perceptible. Du may be so pointed as to signify, be that erdereth, or rightly regulateth; and it may be so pointed as to fignify There; or, by a common Ellipsis, there is. As to the Word Conversation, in our Translation, it had better been rendered Way, or Course of Life, which 777 literally fignifies. There is no Language under Heaven, that may be so easily corrupted as the present Hebrew, Certain it is, that several Texts quoted by the Evangelists, and Apostles, who always quoted from the Septuagint, differ much from the present Hebrew. Whether this has been occasioned by Negligence, by Accident, or by wilful Wickedness, is no easy Matter, in all Cafes, staal

Discourse at Capernaum. And I have dwelt the longer upon these, because I thought I there discovered the Subject-Matter of that Doctrine, or Instruction, which they foretold should bereaster be taught of God in his own proper Person.—He will discover to his People, as he once did to St. Paul, the Nature of the Christian Eucharist, the Sacrifice of Expiation that will be pleasing to him, and the Obligations they are under to offer it. This could be the only Reason of our Saviour's Appeal to the Prophets; and so that Appeal has enabled us to demonstrate that the Christian Eucharist

Cases, to determine. Sure I am, that Justin Martyr, and after him, Irenœus, Tertullian, Origen, and Jerom, have charged the Jews with wilfully corrupting the Septuagint; and the Charge is supported by producing some Instances †. I take no Part in the Dispute at present; but if the Hebrew Points have been invented since the Promulgation of the Gospel, we may easily goes the Design of the Inventors; and we cannot but see the Uses to which the noble Invention may be applied.

Air and I amount one uniting ion to

† Vide Justin. Martyr. Dial. cum Tryph. p. 297, 298, &c. Irenaum adv. Haret. Lib. III. Cap. 24. Tertult. de Habit. Mulier. Lib. I. Cap. 3. Origen Resp. ad Afric. 235. In Jer. Hom. XVII, p. 157. Et Huet Not, Hieron, in Deut. XXI.

charist was the Subject-Matter of our Saviour's Discourse at Capernaum.

There is yet one Prophet more, to whom, it is probable, our Saviour appealed, and he is the Prophet Jeremiab b. The Prophecy has been thus quoted by St. Paul. "Behold the Days come, " faith the Lord, when I will make a new Cove-" nant with the House of Israel, and with the " House of Judah. Not according to the Co-" venant that I made with their Fathers in the "Day when I took them by the Hand to lead " them out of the Land of Egypt; because they se continued not in my Covenant, and I regarded " them not, faith the Lord, For this is the "Covenant that I will make with the House of " Ifrael after those Days, faith the Lord; I will of put my Laws in their Mind, and write them " in their Hearts: and I will be to them a God. " and they shall be to Me a People. And-they " shall not teach every Man his Neighbour, and " every Man his Brother, faying, Know the " Lord : For all shall know Me from the least " to the greatest. For I will be merciful to their "Unrighteousness, pand their Sins and Ini"quities will I remember no more "."

We may note, in the first Place, that if the House of Israel are hereafter to learn Something, and as they are not to learn it from each Other, they must certainly be taught of God. They shall all know Me from the least to the greatest, faith the Lord.

We may note, in the next Place, that the Prophecy concerns the Eucharist. The Sins and Iniquities to be remembered were certainly those Sins and Iniquities which were remembered on the Day of Expiation; and this fully appears from St. Paul's Epistle to the Hebrews, in the Places just now quoted.—Under the old Covenant there was to be a Remembrance made of Sins every Year. Under the new Covenant, the Remembrance, or Memorial, was made once for all. For by One Offering be bath perfected for Ever those whom be consecrated. Doubtless the Apostle is here discoursing of the Eucharist; and we shall more fully prove hereafter that the Apostless were con-

e Heb. viii. 8 -- 12. Compare Heb. x. 16, 17.

confecrated by the Eucharist, and that once for all: Of which, he fays, the Holy Ghost is a Witness; and then he cites the Prophecy delivered by Feremiab. Thus under the new Covenant God hath been merciful unto our Unrighteousness, and our Sins and Iniquities will he remember no more. That Privilege was to be established for Ever. which the Jewish Sacrifices of Expiation could not procure for a longer Period than a Year. Since then we are fure that the mighty Privilege was obtained for us by the One Oblation of Christ once offered, and fince Christ, when he instituted the Eucharist, plainly declared, that he broke the Bread, and poured out the Wine Is for the Remission of Sins, it must be very plain that, at that Time, he procured that Privilege which the Prophet Feremiab did fay should be procured; for the Cup which he then shed was THE NEW COVENANT in bis Blood o! And that Privilege was presently established by bis Death.

So that if this Prophet was appealed to by our Saviour when he discoursed at Capernaum,

Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20.

(and it is more than probable that he was) he was therefore appealed to, because he had foretold that a Sacrifice of Bread and Wine should be offered which should take away Sins for Ever! That Sacrifice therefore of Bread and Wine was the Flesh and Blood which our Saviour discoursed of at Capernaum. They were not only broken and shed for the Remission of Sins, but they were appointed to be that Food which should support his Church, from the Day of his Ascension, 'till he shall come again.

We have now then feen all the Prophecies to which our Saviour can, in this Cafe, be supposed to have appealed. And he could appeal to neither of them but with a View of convincing his Hearers, that he promised Nothing more than what the Prophets had foretold; and all that he required of them, in the mean Time, was, stedfastly to believe that he was able to do as he promised.

And thus is the Euchariffical Interpretation of the fixth Chapter of St. John supported. We have been conducted by two infallible Guides, the Saviour of the World, and the Comforter,

who

who is the Holy Ghoft. He hath long fince fores told that the Tews should be All taught of God: and he hath moreover revealed the Things in which they should be instructed. The Flesh of the Son of Man, and his precious Blood, was to be the Food which should support his Church. and lead her to Everlafting Life. He spake of the Bread which Wisdom would prepare, and of the Wine which she would mingle for He foretold that the Privileges and Benefits of the Gospel. conveyed and fealed by the two Christian Sacraments, should be bestowed upon us without Money, and without Price g, bountifully and freely. He foretold that God should be honoured by a pure Offering h; and that instead of the Blood of Bulls and of Goats, Men should offer a Sacrifice of Thanksgiving, and pay their Vows unto the Lord i. That such a Sacrifice for Sin should be offered, as should give Men a Right to offer Day by Day continually k, and that, 'till Christ shall come !.

To these important Prophecies our Saviour appealed: It is written in the Prophets, and they

i Pfalm l. 14. E Jerem. xxxi. 34. I Cor. xi. 26.

fhall be All taught of God 1 !— The Prophets foretold; and what they foretold, he, in his good appointed Time, would fulfil!

He himself too delivered a Prophecy of his Own, and by that Prophecy infallibly conducted us to that Place where he confecrated and offered that Bread which was his Flesh, which he gave for the Life of the World! And how then can we doubt about the Nature of that Food which he called his Flesh and Blood. When his Prophecy was fulfilled, then his Meaning was explained: And such an Exemplification of such unusual Expressions, is certainly very striking; and they who are not attentive to such Arguments as these, will hardly attend to any other.

Some indeed have affected to make a Distinction between the Body and the Flesh of Christ. — But the Endeavour is nugatory and vain. Ignatius, who was intimately acquainted with St. John, and had seen our Saviour, must be allowed to be a competent Judge in this Matter: And he expressly calls the Eucharist sugar to Eurness is pressly calls the Eucharist sugar to Eurness is pressed.

in John vi. 45. I John vi. 70: Vide Whithy Ex-

Inou Xeis a P. The Flesh of our Saviour Jesus Christ. - Justin Martyr does the same . And Clemens Alexandrinus reciting the Words of Institution, fubstitutes capia for coma, Flesh for Body". And if any One, after all this, thould feruple to interpret the Word Flesh of Christ's Sacramental Body, I should think him exceedingly unreafonable. The throw of the first to

But our Interpretation will be frongly fupported by comparing the Expressions which our Saviour used at Capernaum, and afterwards on Mount Zion, at the Institution of the Eucharist. -It will be worth our while to compare them.

who are not attentive to fuch Arrange

JOHN VI.

the Meat which endureth given him Power over all unto Everlafting Life, Flesh, that thou shouldest which the Son of Man | give Eternal Life to as will give unto You : for him hath God the Father fealed.

John XVII.

Verfe 27. Labour for Verfe 2. As thou haft many as thou haft given him. Total Stent Tod

Ignat. Epift. ad Smyrn. Cap. VII. Vide etiam Epift. ad Rom. Cap. VII. 1 Juftin. Martyr. Apol. I. p. 98. Clement. Alex. Padag. Lib. I. C. 6.

of God is He that cometh down from Heaven, and giveth Life unto the World. See V. 40, 47,

V. 39. And this is the Father's Will which hath fent Me, that of all which he hath given Me I should lose Nothing, but should raise it up at the last Day.

is we may make of it:

V. 56. He that eateth my Flesh, and drinketh my Blood, dwelleth in Me, and I in him.

V. 57. As the living Father hath fent Me, and I live by the Father, so he that eateth Me, even he shall live by Me.

V.22. While I was with them in the World, I have kept them in thy Name; thole that thou gavest Me I have kept, and None of them is lest, but the Son of Perdition, that the Scripture might be fulfilled.

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V. 21. That they all may be One, as Thou, Father, art in Me, and I in Thee; that they also may be One in us,—that they may be One, even as we are one.—I in them, and Thou in Me, that they may be made perfect in One.

V. 69. And

V. 69. And we believe, and are fure, that thou art that Christ, the Son of the living God.

V. 51. And the Bread which I will give is my Flesh, which I will give for the Life of the World.

known that thou hast sent

Matthew, Mark, Luke, and Paul. This Bread is my Body, which is given for You and for many for the Remission of Sins.

Having thus demonstrated, that the fixth Chapter of St. John is to be understood of Sacramental Manducation, that is, of the Holy Eucharist, I might proceed to the Uses we may make of it:

And they are so obvious that I need mention them but briefly.

It appears then, in the first Place, that the Eucharist is a true and proper Sacrifice. For Christ there says, that his Sacramental Body was given for the Life of the World. For the Bread which I will give is my Flesh, which I will give for the Life of the World. No sober and sincere Christian will pretend to say, with our Socinians, that the true and proper Flesh of Christ was not a real and

So. Au

and propitiatory Sacrifice. For be gave bimself for our Sins. He gave bimself for us, that be might redeem us from all Iniquity, and purifyunto bimself a peculiar People, zealous of good Works.—
He loved Me, and gave bimself for Me, saith St. Paul. For Christ loved the Church, and gave bimself for it.—He gave bimself a Ransom for all. So in St. John; The Bread which I will give is my Flesh, which I will give for the Life of the World.

There can be no Pretence for saying here, that sidems, give, has different significations in these Texts; much less Pretence is there for saying, that it has different Significations in the same Verse. Now what was given for the Life of the World, was undoubtedly given, or offered, to God as a Sacrifice. And so, consequently, was the Bread which Christ blessed, and the Cup which was the New Covenant in his Blood!

ranging of the Land of the Lindbury at at at all the Alected the at all the second of the second of

t Vide Outram de Sacrificiis, ad Calcem.

Compare the Words of Institution, For the Remission of Sins.

Titus ii. 14. ZGall. ii. 20. ZEphes. v. 25.

Fransubstantiation, we my farther observe, is hereby torn up by the Roots. For Christ's Sacramental Body is here expressly called Bread.

The degrading Notions of the Zuinglians, Socinians, of Hoadley, and his Followers, are here absolutely condemned. For Benefits are not barely remembered in the Eucharist, but they are peculiar and present. We are made One with Christ, and Christ with us; far he that eateth my Flesh, and drinketh my Blood, dwelleth in Me, and I in him? Whose eateth my Flesh, and drinketh my Blood, bath Eternal Life, and I will raise him up at the last Day. For my Flesh is Meat indeed, and my Blood is Drink indeed b.

This is a very concerning Point; and 'tis worth our while to observe here, with the learned Mr. Johnson, that as Ireneus constantly affirms that our Bodies have a Principle of Immortality conveyed to them by the Eucharistical Elements, he must have interpreted John VI. of the Eucharist, as such Doctrine is not plainly afferted, if at all countenanced, in any other Text of Scripture.

on the Mora of Indicion of merallication

The learned Dr. Waterland, who, for Reasons best Water lan known to himfelf, was perpetually carping at Mr. Fobnson, seems here to have used some Asperity. wondering that Mr. Johnson could think of John VI. fince Ireneus himself manifestly founded his Doctrine on another Text of Scripture, (viz. 1. Cor. X. 16.) and expressly quoted it for that very Purpose c.

But, in the first Place, the Words quoted by Dr. Waterland, are not those which are referred to by Mr. Johnson. He referred to the Greek of Ireneus, as every One will be convinced who reads Ireneus with Cared, And then we observe, fecondly, that the Text quoted by Ireneus, was not quoted by him as a Proof that the Eucharist conveyed a Principle of Immortality to our Bodies; -but the Text was defigned to prove, that Christ had a Real Body. . The Argument runs thus to never a total and I'm change lies.

"If Christ was not incarnate, then neither did " he redeem us with bis Blood, for there can be " no Blood, where there is not Flesh and Veins, Man A . R. G 40 and anothing " Nei-

Waterland's Review, p. 154. d Irenæi. Oper. Lib. V. Cap. 2. p. 396 - 400. Edit. Grabe.

Meither could he communicate his Blood to us in

"the Eucharist; for if he was not incarnate,

then he had no Blood, nor any Body. And if

" he had not a Body, he could not have made the

Bread his Body, nor have given it to us. But,

" according to the Apostle, (1. Cor. X. 16.)

" Christ did truly redeem us with his Blood, and

" did truly give, or communicate his Body and

and Blood in the Eucharist; - therefore he was

really Incarnate." So that, as Dr. Grabe has rightly observed, Irenaus did not, in this Place, infer the Resurrection of our Flesh from our Redemption by the Blood of Christ, — but he proved from theore the Verity of Christ's Flesh and of his

from thence the Verity of Christ's Flesh, and of his human Nature. Waterland might have known this from Grabe, and therefore Waterland, in this Instance, is utterly inexcusable. He should have

confuted Grabe, or not have carped at Johnson.

Johnson affirmed, "That there was not the.

" least Appearance of Proof from any other Text

" of Scripture, but John VI, that a Principle of

" Immortality is conveyed into our Bodies by the

Eucharistical Symbols."—Has Dr. Waterland

proved

Street Open Live

e Irenesi Oper, p. 395. Note e.

But he has inferred it from a Text of Scripture,

I don't here deny the Inference; but I say that an Inference is One Thing, and a positive Declaration quite another. Both Parties are agreed, that a Principle of Immortality is conveyed to our Bodies by the Eucharist. If You ask One of them, whether this Notion is founded upon any plain and express Text of Scripture, he must answer, No:—But it must be admitted upon Scripture-Principles, he says, and refers you to 1. Cor. X. 16.

Well: And what now is faid there?—Why this;—the Cup of Bleffing which we blefs, is it not the Communion of the Blood of Christ! The Bread which we break, is it not a Communion of the Body of Christ!—But if You ask what this Communion amounts to, All Men are not perfectly agreed.—If you say that it amounts to a present Partaking of our Lord's Passion, and the blessed Fruits of it;—that may be very well.—But we have two Substances, a Soul, and a Body. Do Both enjoy a Present Partaking of our Lord's

Paffion!

Paffion!

Passion!—Do the Bread and Wine convey a Principle of Immortality to our Bodies!—That is not expressly afferted in this Text.—But You infer it.
—I deny Your Inference.—What is to be done!
—Prove Your Inference by some other Text of Scripture.—It is impossible. No other Texts expressly speak of it, if John VI. be excepted.—And is it then plainly and positively afferted there!
—Beyond all Doubt!—Whose eateth my Flesh, and drinketh my Blood, bath eternal Life, and I will raise him up at the last Days. With much more to the same Purpose.

I shall therefore conclude this Head with Dr. Waterland's Advice.—" Let us not endeavour to loosen an important Doctrine from its firm Pillars, whereon it may stand secure, only to rest it upon weak Supports that can bear no Weight, h"

We may now then go on to observe, that the Presence, and Communication of the Spirit, is also afferted: For it is the Spirit that quickeneth; the Flesh [only, or without the Spirit,] profiteth Nathring.

In

John vi. 54. Materland's Review, p. 155. 1 John vi. 53.

In the next Place, we may collect the indifpensible Necessity of receiving the Eucharist constantly. For unless we eat the Flesh of the Son
of Man, and drink his Blood, we have no Life
in us k. I could wish indeed that the Words
rewreed and payer had been rendered in our Translation, to feed upon, — and not barely to eat 1; for
so we had been perpetually admonished to consider, that Spiritual Food is as necessary for our
Souls, as Carnal Food is for our Bodies; and Men
would then think it as dangerous to neglect the
One, as to abstrain from the Other.

And, in the last Place, we here see, in a very striking Light, the bold and daring Invasion, which may be laid to the Charge of Fanatics, of all Sorts; together with the heinous and danger, our Sin of Schism.

It appears moreover from the fame Evangelid! that the Chief Priefls and Elders had not cele-

braced the Paffover when they led Jojus from

o'Clock

out all Doubt, was at the Rud of Care-Creening;

or, according to our Reckoning, about three

I John vi. 53. See Johnson's Unbloody Sacrifice, p. 4244

hi the next Place, we may collect the incit

fautly. For unless we cat the Fiells of the Son

penfible Necesity I Taikin His Bucharit con-

Concerning the Passover which our Saviour celebrated on the Night in which he was betrayed.

letion; to feed upon, - and not barely to east; for OME Years ago it was commonly believed. that the Passover which St. Luke a says was celebrated by our Lord, the Night before his Crucifixion, was the Jewish Paffover; - that he eat the Paschal Lamb with his Disciples. But at Length it was suggested by some Men of great Learning, that St. John's Expressions were irreconcileable with that Opinion. He positively declares, that our Friday Morning about fix o'Clock, was only the Preparation of the Passover b. It appears moreover from the fame Evangelist, that the Chief-Priests and Elders had not celebrated the Paffover when they led Jesus from Caiaphas to the Hall of Judgment, which, without all Doubt, was at the End of Cock-Crowing; or, according to our Reckoning, about three o'Clock

Luke xxii. 15. b Jo'n xix, 14.

o'Clock in the Morning o For it was early, and they themselves went not in the Judgment-Hall, least they should be desiled a but that they might eat the Passovert. ii, who I sid to research that position

The Matter was much scontroverted of lold. both in the Greek and Latin Churches; but our Countryman, Mr.1 Broughton, feems to have been the first, in this part of the World who wentured to affirm that our Saviour did not the Year of his Death, celebrated the Jewish Passover avall. He was followed by fome Divines abroad; and, some Years after, our learned and ingenious Dr. Wall, in his Critical Notes on the New Teftament, maintained the same Side of the Question. And fordid afterwards fome learned Men abroad. o Dr. Waterland, who was it very learned Man, and a most excellent Writer, observed, between forty and fifty Years ago, that Dr. Wall's Opinion feemed to gain Ground & But he refused to take upon him the Part of a Moderator, in so nice a Debate; and contented himself with reporting as much as might ferve to give his Reader forme Notion of it, fufficient for his Purpole.

But

John xviii. 28. Materland's Review, p. 61.

But farely, it much concerned him to canvale the Queltion with great Accuracy and Care. And why did the telection it haves he harraid of spoiling that Chapter of his Book, in which he confiders the Eucharift in a Sacrificial Wiew !

He owns that if Dr. Wall's Opinion be admit ted we have the Authority of bur Lord, or of his Disciples, for calling the Eugharist the Christian Possoversion bis moises our said mana or bourt

One cannot but observe that he discovers a Willingness to lessen, as much as possible, our Authority for calling the Eucharift by the Name of Paffever . We have the Authority of our Lord Himself, he says, or of bis Disciples But furely, the Authority of inspired Disciples, is the Authority of our Lord Himself; and they report too the very Words of their Lord : Wash Defire bave I defired to eat THIS PASSOVER with you before I fuffer ! - If we allow that the Jewish Passover was a true and proper Sacrifice, which cannot with Decency be denied; and if the Eucharift received the Name of Paffover on that very Day when the Jewish Paffover was killed, and the One was But

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for the Shadow; there can be no Doubt but that the Eucharift also, like the Fowish Passover, is a true and proper Sacrifice.— It must have received its Name from its Name, or it could not, with strict Propriety, be called, at such a Time, THE PASSOVER.

It is Pity, that so eminent a writer as Waterland should decline the Office of Moderator in this Case, since it is a Matter of very great Importance; and though be modestly declined the Office, pretending the Debate was a nice One, —yet, I apprehend it may be satisfactorily, and without any great Difficulty, determined.

We begin then with observing, that an English Reader, who is unacquainted with the first Principles of Chronology, is puzzled with the different Methods of computing Time, observed by Jews and Christians. But to him who knows those different Methods of computing Time, there can be no Difficulty at all.—Thus if I know it was the Custom in Judea to begin their Natural Day Sin Hours after Mid-day, that is, for Hours before our Midnight; and that, in England.

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land, we begin our Natural Day at Midnight: I should know that, during the first fix Hours of the Jew's Day, bis Day of the Month and mine. would be different. His would be nominally advanced one Day, while mine would continue the fame. But during the 18 fucceeding hours, our Days of the Month would be nominally the fame. Thus from our fix in the Evening to our Midnight, bis fourteenth Day of the Month would be but my thirteenth. But after Midnight, and during the 18 fucceeding Hours, my Day and bis would be the fame : - it would be the fourteenth to both of us. But at the End of those 18 Hours the Jew would advance a day before Me; -I should overtake him again at Midnight; and fo we should go on continually f .- We shall fee the Use of this presently. In the mean Time we may go on to confult the Law of Mofes.

The Mosaic Law then positively says, that in the fourteenth Day of the first Month at Even, is the Lord's Passover; that is, on the Evening, or rather between the Evenings of the fourteenth Day, that is, between our twelve and six in the Assertation.

f See Gregory's Aftronomy, Book II. C. to.

The next Day, that is, the fifteenth Day of the Month, which Day they began with eating the Passover, was the Feast, that is, the first Day of the Feast of unleavened Bread h.

Thus stands the Law in Leviticus; and is exactly similar to that which is given in Exodus. In the first Month, says Moses, on the fourteenth Day of the Month at Even, ye shall eat unleavened Bread, until the one and twentieth Day at Even. Now on the Evening of the fourteenth Day, that is, some Time between Mid-day, and the Begin-

fedragol iself to consider our policy asy rove

Levit, xxiii. 5. The Expression between the two Evenings, may seem strange to an English Ear; but it will be suffieient to observe, that, by that Expression, the Hebrews included
all that Space of Time which continued from Mid-day to the
Beginning of their next Day. The Talmud tells us, that, on
that Day, they began the Continual Sacrifice an Hour sooner
than usual; and Josephus seems to say the same Thing. The
Paschal Sacrifices were slain, he says, from the IXth to the XIth
Hour; — from III to V. And no Wonder: — for there were
slain, at one Passover, 250500 Sacrifices. Vide Joseph. de
Bello Jud. Vol. II. p. 291. — They who would seceive farther
Information may consult Robertson's Lex. Concord. under the
Root 279.

Levit, xxiii. 6. 1 Exod. xii. 18.

ning of their next Day,—fome Time between our twelve and fix,—about the Time of offering the Evening Sacrifice, (which was usually offered at their IXth Hour, but on the fourteenth Day of the first Month it was offered at their VIIIth Hour) the Passever was to be killed k, and in the Natural Night following, that is, in the Beginning of their fisteenth Day, it was to be eaten; nothing of it was to be left until the morning.

The fourteenth Day then of the first Month, when they killed the Passover, was the Day of unleavened Bread; — but the new Day was the feast of unleavened Bread. For, the Day after the Passover was killed, the Children of Israel departed out of Egypt; and that Day was the Feast of unleavened Bread; because God expressly says,—in the first Day there shall be an boly Convocation; and ye shall observe the Feast of unleavened Bread; for in this self same Day bave I brought Your Armies out of the Land of Egypt.

Since then the Paffover was killed on the Evening, or some Time between the Evenings of the fourteenth Day m, and the Children of Israel

L Vide Poli Synop. Crit. in Exod. xii. 18. Lexod. xii. 17.

fael did not go out of Egypt 'till the next Day, (for it was at Midnight,—after the Paschal Lamb had been killed,—that there was a great Cry in Egypt, and the Children of Israel were thrust but in Hasten)—it must needs follow, that the fourteenth Day was the Day, and the sisteenth Day was the Feast of unleavened Bread. And indeed, this is elsewhere very expressly asserted in Scripture, and Josephus agreeth thereto. And from hence we may see the Reason why the Disciples of our blessed Lord, on our Thursday Evening said, it was then the Day of unleavened Bread, when the Passover must be killed?—It was the Beginning of their sourteenth Day.

We may now go on to observe, that it was an ancient Custom among the Jews, to prepare their Houses for the Celebration of the Passover, by clearing them of every Thing that was leavened; — sweeping them diligently, and washing every Part of them with Water; that no Leaven might remain in them.

H 2 Doubt-

^{*} Exode xii. 29 - 34. ° Levit. xxiii. 15, 16. *Πεμπίη δε και δεκατη διαδεχεται την τυ πάχα ή των

Πεμπίη δε και δεκατη διαδεχεται την το παχα η των Ενμων έρρτη, έπλα ήμερας έσα, καθ ην εξυμοις τροφονται. Jeseph. Ant. Jud. Lib. III. C. 10.

Matt. xxvi. 17. Mark xiv. 12. Luke xxii. 7. Buxtorf. Synag. Jud. p. 316, &c.

Doubtless, they might carry the Matter to a superstitious Exactness, as they did in many other Cases also; such as washing of Cups and Pots, brazen Vessels and of Tables.—Such was the Tradition of the Elders!—Nevertheless, as Leaven was prohibited so strictly,—there shall no Leaven be found in Your Houses,—it is no Wonder, if they were very careful to cleanse them.—And besides, the Action was significant.—Leaven is a Symbol, or Emblem, of Malice or Wickedness, according to St. Paulu. And so, by putting away Leaven from their Houses, they signified their Intention, yea, and their Resolution to sulfil that Royal Law which said, Thou shalt love thy Neighbour as thyself.

Now they who confider what vast Numbers reforted to Jerusalem at the Feast of the Passover, — devout Men out of every Nation under Heaven w, — will easily believe that the Inhabitants of Jerusalem had Rooms to lett, prepared for the Accommodation of those Strangers who came to Jerusalem to worship. They could not otherwise be accommodated: for, according to the Calculation of Josephus, there were about three Mil-

lions

Mark vii. 4. Exod. xii. 15. and 19. I Cor. v. 8.

the Paffover in Jerusalem.

Now as the Son of Man had not where to lay his Head x, and had not, as far as we know, a fingle Friend in Jerusalem who could accommodate him and his Disciples, it may be, that the Disciples were fent by our Saviour to the Master of One of those Rooms, when they wanted to know, where they should prepare for him, that he might ear the Paffovery. - They would not altogether truft those preparatory Ceremonies to the Master of those Rooms, but they would take the necessary Precaution upon themselves; - they would see that no Leaven should be found there, Our Saviour was pleased to direct them to a particular House, where, he told them, they should find a Room, a large upper Room, is emperor, irospor, furnished and prepared for his Purpose. - They went, fays the Text, and found it even fo as Jefus had faid, for (fo xxx may be translated) ireiuseas το παρχα, they had already prepared for the Paffhis Miciples All then that the Text band, rope

aledTs - that they iget Man beating a Picener

Luke ix. 58. 2 Matt. xxvi. 17. Mark viv. 12.

These Observations, founded on real Facts, and a strict Translation of the Original, take off the strongest Reason which is urged to persuade us, that our Saviour, on our Thursday Evening,—the Beginning of the Jewish fourteenth Day,—the same Night in which he was betrayed,—celebrated the Jewish Passover;—they made ready the Passover.

They who will be content with Nothing but the Paschal Lamb, must take the Word irrequaring in a Sense in which it never has been, nor ever can be used. By making ready, they must mean roasted; whereas irrequase only signifies to provide such Things beforehand, as may be thought necessary for an Entertainment.

But by whom was the Poschul Lamb reasted, do we think — By the good People of the House?—
That cannot be. — No more Lambs were sacrificed than could be eaten by the People who had prepared to keep the Passover; and no Preparation had been made by the Apostles; and, confequently, no Lamb had been slain for Jesus, and his Disciples. All then that the Text can imply, is this;—that they met a Man bearing a Pitcher of Water, that in the House which he entered, there

there was a large upper Room, furnished and prepared;—cleansed of every Thing that was forbidden by the Law, or by the Tradition of the Elders.—Or if any Thing was provided by Peter and John, it could only be that Passover of which Jesus spake when he sat down with the Twelve, and said,—With Desire have I desired to eat this Passover with You before I suffer 2. That is, they prepared the Bread and Wine, which their Master, in that very Natural Night, took and blessed.

We shall see presently, that no Lamb could be eaten on our Thursday Night, because the lime of facrificing was not then come. In the mean Time we cannot but observe from the Scriptures, that the Jewish Priests and Elders had not eat the Passover when Jesus was delivered to Pilate. For, as we observed before, they themselves went not into the Judgment-Hall, teast they should be desiled, but that they might eat the Passover. And he farther says, that the sixth Hour, that is, our VI o'Clock on Friday Morning, according to the Roman Account, which St. John sollowed, was only the Preparation of the Passover.

Made if the Jews did 4nd kill the Pafehal Lamb

Luke xxii, 15. John xviii. 28. John x.x. 14.

It may be observed farther, that the Jews had the Privilege of claiming the Release of One Prisoner, at the Feast of the Passover, whomsoever they desired. They had at that Time a notable Prisoner, named Barabbas; and it is certain that Barabbas was not released 'till Jesus was condemned, about the Middle of that Jewish Day which was then our Friday, and the Morning of it; and which was therefore before the Feast of the Passover.

Farther than all this, it is certain, that though the chief Priests had determined to kill Jesus, yet they had determined not to take him on the Feast-Day, less there should be an Uproar of the People. They were glad therefore when Judas promised to betray him into their Hands, before the Feast-Day, and in the Absence of the Multitude. The Feast-Day was the Day on which the Lamb was eaten: So sure therefore as the latter End of our Friday, and a great Part of our Saturday, answered in that Year, to the Jewish Feast of the Passover, so sure it is that the Passover had not been eaten by the Jews on our Thursday Night: And if the Jews did-not kill the Paschal Lamb

b John X X 14.

lift blee mail, ic. . John xviil, 28,

'till about III o'Clock on our Friday Afternoon, how could our Saviour and his Apostles eat it on our Thursday! — They could not eat it 'till it had been sacrificed at the Temple, 'till its Blood had been sprinkled there; and it was not in the Power, even of the Priests themselves, to do that just when they pleased; for the Day, and the Time of the Day, in which it should be sprinkled, were fixed and determined by the Almighty.

That the Feast-Day happened in that Year, on the Sabbath, seems probable, or rather certain, from the following Observation which we meet with in St. John; — That Sabbath-Day, the Day that followed the Crucifixion, was, he says, AN HIGH DAY; in meyann in image excess to case the That Day was a very great Sabbath a. And why? — For this only Reason that we know of; — It was the Feast-Day of the Passover, and it was the Sabbath.

By comparing the three other Evangelists together, we shall presently be convinced, that the Evening in which our Saviour sat down with the Twelve, was a Part of that Day in which he sent

out Matt. nave. by ideals siv as

Man of the House, whose upper Room was furnished and prepared and yet, in Order of Time, it preceded the Hous appointed for killing the Lamb. On the first Day of unleavened Bread, when they killed the Passover, he fent two of his Disciples, they say; and in the Evening, when the Hour was come, he sat down with the Twelve.

had two Evenings in One Natural Day, and the one immediately followed the other. The first of them continued from their IXth to their XIIth Hour, or from our HI to our VI in the Afternoon; and the Evening that immediately followed, began at their XIIth Hour, and continued three Hours, from our VI to out IX at Night. We have only then to determine the very Evening in which Jesus sat down with the Twelve. And by a Circumstance mentioned by St. John, this may be readily and certainly determined.—When Judas left him it was Night, and most

Matt. xxvi. 17. — 20. Mark xiv. 12. — 17.

Luke xxii. 7. — 14. and 5 John xiii. 30.

servainty our Thursday Night, the Beginning of the Jewish Day. But the Paschal Lamb was always facrificed at the End of the Jewish Day. If then the Disciples were sent on the Day when the Passiver was killed, if the Evening in which our Saviour sat down with the Twelve was a Part of that Day, and preceded the Sacrifice of the Passover, all which is evident from the Evangerhists, then it was utterly impossible for our Saviour, on our Thursday Night, to eat the Paschal Lambe—And it deserves to be considered farther, that St. Luke, as well as St. John, calls the Day of the Crucisinion, the Day of the Preparation of the Passovers.

If now we only suppose that Peter and Jobs were sent a little after our VI in the Evening, in the very Beginning of the Jewish Day, the Evangelists will be reconciled, and there will be no Dissipulty at all.—The Disciples were sent in the very Beginning of the Day; they immediately returned to Jesus; and, squas propums, while it was yet Evening, Jesus went with the Twelves, and at the End of that Day the Passover was killed;

s Compare Lake xxiii. 54. with John xix. 14400 115

killed; and confequently it was killed on our

Our learned Cudworth perceived fome Difficulties, and felt, and acknowledged their Force. But, for their Solution, he had recourse to what I cannot but call Jewish Fables. He had learned, it feems, from the Babylonish Talmud, that the Jews, in our Saviour's Time, determined the Beginning of their Months, that is, the first Day of their Months, by the Phasis, or Appearance of the New-Moon: - That the Jewish Sanbedrim, by whose Authority the New-Moon was proclaimed, being, at that Time, very corrupt, did not pay a proper Regard to fuch credible Witneffes as pronounced the Appearance of the New-Moon :-That, upon this Account, it fometimes happened in cloudy Weather, that they kept the Paffover One Day too late; but that they were fo obliging, as to indulge those who were in Doubt, or happened to be better informed, and to allow them to keep it on the Day before. - And this he suppoles was the Case at our Saviour's Passionh.

But

at the End of that Day the Paffever was

had just before proved that the Jews did not eat the Passover till our Friday.

But the Babylonish Talmud cannot be of great Authority in this Case, as it was not wrote till about A.D. 500, and is notoriously full of Fables and Fictions.

by Astronomical Calculations, that our Saviour was crucified on the 14th Day of the Month; from whence it will follow, that the Passover was rightly kept in that Year on our Friday, and the Beginning of the Lunar Month very truly determined. Indeed this has been done, as we shall observe hereafter. But for the Sake of those who do not understand Astronomical Observations, I shall go on to observe, with that great Man, Archbishop Usher, and other famous Chronologers, that the Jewish Year, like the Egyptian, was Solar.

This may indeed be plainly inferred from Jofepbus; for he fays, that they kept the Passover in the first Month, on the fourteenth Day of the Month, according to the Moon,—the Sun being at that Time in Aries. But as this is a Matter

tiendware to directed, it carrieds as we have just now have

¹ Joseph. Antiq. Jud. Lib. III. C. x. v. 5. ... 1

of very great Importance, I shall canvas it titere

From the History of the Flood it appears, that Noab's Month confifted of 30 Days exactly. The Deluge began on the feventeenth Day of the fecond Month k. At the End of 150 Days, the Waters were so abated, that the Ark, (so I connect the Verses) rested on the seventeenth Day of the seventh Month. Here V Months are made exactly equal to 150 Days; and 5 x 30 = 150. From hence it is certain, that Noab knew the Use of a Calendar, and had One. And it appears to Me, that as the Solar Year confisted of 12 times 30 Days + 5, and fomewhat more, fo Noab's Year was divided into 12 Months; Eleven of which had 30 Days Each m; and the twelfth 35; but every Leap-Year, 36 Days. And furely it may be fairly prefumed, that Mofes made use of Neab's Year, as there were but 375 Years between the Death of the One, and the Birth of the Other, Befides, he would hardly describe a Year different from that which he himself used, and neglect to defcribe his own.

Now

them were fo divided, is certain; as we have just now feen

Now he who could make fuch a Calendar as this, could readily inform the People beforehand. on what Day of the Week any Day of the Month would happen; - as eafily as our Almanack-Makers now do. Such a Calendar too would last for many Years, without any Correction; and might at any Time, when it wanted, be corrected by easy Astronomical Observations. And indeed. when we confider how firstly the Observation of particular Days was enjoined in the Mofaic Law. we can hardly think they were left to the uncertain Phasis, or Appearance of the New-Moon. (which fometimes did not appear at all) for determining the Day of the Week, on which their folemn Fafts and Festivals were to be observed a fince a Neglect, in some of those Cases, was sofficient to cut them off from God's People !

If Natural Knowledge had not been sufficient, God, methinks, would have supplied their Defect, and taught them how to number Days, and Months, and Years. For otherwise, I cannot conceive how his People could make themselves easy, when they read this positive and solemn Law, so very express, that it admits of no possi-

ble Evafion : " In the first Month, on the fourteenth Day of the Month at Even, ye shall ear " unleavened Bread, until the one and twentieth Day of the Month at Even. Seven Days there " shall be no Leaven found in Your Houses: for " whofoever eateth that which is leavened, even that Soul Shall be cut off from the Congregation of Israel, whether he be a Stranger, or born " in the Land. Ye shall eat Nothing leavened: "In all Your Habitations ye shall eat unleavened "Bread." And do we think then that they did not know when the Evening of the fourteenth Day would come !- It therefore feems to Me. that a certain and infallible Rule, for determining the Day of the Week which was to be reckoned the fourteenth Day of the Month, was absolutely neceffary. - And indeed the Scriptures inform us. that God made two great Lights, to be for Signs, and for Seasons, and for Days, and for Years n. And we are fure that God gave unto Man an understanding Heart, that he might know the Use for which God defigned them. eaft; when they read this god

fo very express, that it educies of no pull.

As to Moses, he was certainly well qualified for that Purpose. The Egyptians, before his Time, had such Rules. They were the first, says Clemens Alexandrinus, who divided the Year into Twelve

See the Univerfal History, Vol. I. p. 496. Indeed the same Writers in Note k, Vol. III. p. 35. though they own, that, at the Time of the Flood, the Year was Solar, yet they observe, that in Exod. xii, 2. the Year was expressly changed into Lunar; because, fay they, the Hebrew Word WIIT, Chadeft, rendered in our Version Month, fignifies Moon .- A flender Foundation, I think, to build upon. - I soppose that in our Saviour's Time the Year was of the fame Kind as it was at the Exodus. Now in St. Luke, one of the Twelve Divisions is called Mur, Month, not Murn, Moon. Er Se To punt To exta, in the fixth Month. It is observable too, that in the Time of David the Year was Solar, for it was divided into Twelve Parts. For in 1 Chron. xxvii. 15. we read of the twelfth Captain for the twelfth Month, but never of the thirteenth, or any intercalary Month; and yet there are Thirteen Lunations in a Year. The Word Chodeft too, fometimes stands for the first Day of the New-Moon, but never for the Moon itself. And it deserves to be confidered, that Noah's Month is called Chodeft also. However, admitting that the Year was then changed from Solar to Lunar, still we have great Reason to believe, that the first Day of the Moon was determined by Calculation, and not by the uncertain Twelve Months P. Now Moses was learned it all the Wisdom of the Egyptians 9: he understood, as Philo says, Arithmetic and Geometry, and was taught Astronomy by the Chaldeans and Egyptians, who were great lovers of Mathematics 1:

Doubtless, Astronomy had been much cultivated in the East, before the Days of Moses. For it is certain, that the fixed Stars were collected into Constellations so early as the Days of Job at least; and their Names are retained to this Day.— Canst thou bind the sweet Instuences of the Pleiades, or loose the Bands of Orion!—Canst thou bring forth Mazzeroth in his Season, or canst thou guide Arcturus with his Sons!—And do we think then that, with all this Knowledge, Moses could not form a Calendar! when too it was so much wanted in the Religion which he taught!—What will not Some

uncertain Phasis. For if they depended upon the Phasis, they must sometimes lose a Day at least; and such inartificial Methods of computing Time should not be imputed to the Almighty.

P'Aιγυπλιοι — τρωτοι τον ενιαυτον eis δωδεκα μινας διειλον.

Clement. Alex. Strom. Lib. I, p. 306.

Acts. vii. 22.

Philo de Vita Mosis, p. 606.

Job. xxxviii. 31, 32.

Men believe to support a favourite Notion!—A

As to to the Solar Years, Moses seems to have been well acquainted with them. For the Josourneying of the Children of Israel, he tells us, who dwelt in Egypt, was four hundred and thirty Years. And it came to pass at the End of four bundred and thirty Tears, Peven the self same Day it came to pass, that all the Hosts of the Lord went out from the Land of Egypt. Hence it is clear and certain, that Solar Time could be calculated, for a long Period, with great Exactness, even to a fingle Day.

Suppose now that Moses was so unacquainted with the Lunar Theory, that he could not calculate the Days of the New-Moons;—why then, as the Observation of particular Days was appointed, we must represent God as commanding Moses to calculate Days by Rules which he did not know,—neglecting those Rules which he did know; than

* Exod. xii. 40, 41.

They were many; but I shall here insist only on the New-Moons, and direct my Readers to 1 Chron. xxiii. 31. 2 Chron. ii. 4. viii. 13. xxxi. 3. Ezra iii. 5. Nehem. x. 33.

than which, Nothing could have been more ab-

Now though these Observations do not carry with them the Force of strict Demonstration, yet surely they may reasonably induce a Persuasion,—that the Jews had fixed and certain Rules for determining the Days of their appointed Festivals and Fasts;—that they did not permit the Paschal Lamb to be sacrificed on two several Days;—that the Paschal Lamb was not actually made ready, but that they had only prepared the upper Room of the Passover;—and that our Saviour, on the Night on which he was betrayed, did not celebrate the Jewish Passover.

But we depend not upon presumptive Arguments;—the Point is capable of strict demonstration, from the sacred Scriptures, and undoubted Records.

I begin then with observing, that our Christian Sabbath was sanctified by the Holy Ghost, when he descended upon the Apostles; and that Defect.

when We shall afterwards have Reason to believe, that the upper Room was furnished and prepared in a particular Manner, by the Direction of Jesus.

feent happened upon our Sunday w; therefore also the Day of Pentecost happened, in that Year, on our Sunday. For when the Day of Pentecost was fully come, they were all with one Accord in one Place, - and they were all filled with the Holy Ghoft .. But the Day of Pentecost was the fiftieth Day from the second Day of the Paschal Feasty; therefore the fecond Day of the Feast, that is, the fixteenth Live xx to wer Day of the first Month, the Day on which they offered the First-Fruits, fell, in that Year, upon our Sunday. The first Day therefore of the then Paschal Feast fell upon our Saturday; and, consequently, the Passover, the fourteenth Day of the Month Abib, on which the Paschal Lamb was to be facrificed, happened, in that Year, upon our Friday. From whence it is certain, that the Jews, though, as St. John says, they did not eat the Paffover 'till our Friday Night, did then strictly observe the Law of Moses.

The same Thing may be proved thus: If our Saviour kept the Passover a Day before the Jews,

" Ufber, Annal. Vet. et Nov. Teft p. 642. comparat. cum p. 635. Beveridge on the Catech. p. 92. * Acts ii. 1-4. y Levit. xxiii, 15, 16. Deut. xvi. 9, 10. Joseph. Antiq. Lib. ii. p. 124.

the More after the ne ways ona

and kept it on the Legal Day, - then the Evangelists in such Computations as these, -fix Days before the Passover , - after two Days was the Paffover 2, - then came the Day of unleavened Bread, when the Paffover must be killed b, - certainly meant the Paffover kept by Jesus, and not that which was observed by the Jews. - Now after Lazarus had been raised from the Dead, the Chief Priefts and Pharifees determined to kill him, who raised him . Jesus therefore walked no more openly among the Jews; but went thence into a City called Ephraim, and there continued with his Disciples d. But when the Passover drew night he determined to go up to Jerusaleme; and six Days before the Paffover he arrived at Bethany, where Lazarus was, whom he had raised from the dead; and there they made him a Supperf. from Ephraim to Bethany was a confiderable journey; and unless we suppose that our Savious travelled on the Sabbath, (and if he had, we should have heard enough of it upon his Trial.)

we

^{*} John xii. 1. Mark xiv. 1. Matt. xxvi. 2.

b Luke xxii. 7. C John xi. 53. d John xi. 54.

Luke xviii. 31. John xii. 55. John xii. 1, 2.

we must allow that he rested on the Sabbath Day, according to the Commandment, and arrived at Bethany on our Saturday Evening. Now St. John, as we shall fully prove hereafter, reckoned Days, not after the Jewish, but after the Roman Custom; and therefore, if our Saviour came to Bethany on our Saturday, and came thither six Days before the Passover, it must necessarily follow, that the legal Passover was killed on our Friday; and so our Saviour peither did nor could eat it on our Thursday.

We may go on to observe, that on the Morrow, which was our Sunday, Jesus went in solemn Triumph to Jerusalem. And this he did, that he
might present himself to the Jews, as their
KING; according to that of the Prophet; Fear
not, Daughter of Zion; behold thy King corneth
unto Thee, sitting upon an Ass's Colth.

On this Day Jesus entered into the Temple, and drove out them that bought and fold in the Temple. And in the Evening he returned to Berbany.

I 4

On

F John xii, 12, 13. h John xii, 15.

On the next Day, which was our Monday, Jesus returned to Jerusalem, assuming the Character of a PROPHET; for he prophetically cursed the Fig-Tree; and foretold the deplorable Fate of Jerusalem; He taught the People in the Temple, and preached the Gospel k.—It farther appears from St. Mark, that, on this Day also, he drove out them that bought and sold in the Temple!:

And in that Evening he returned to Bethany.

On the Morrow, which was our Tuesday, he revisited the Temple, and again taught the People. And this Day he left the City soon enough to sit down on the Mount of Olives, and delivered that samous Prophecy which three of the Evangelists have recorded. This, probably, was delivered before Sun-set; which at that Time of the Year, when the Sun was in the Beginning of Aries, was at six o'Clock, and the End of the eleventh Day of the Month Abib. But after Jesus had ended these Sayings, he observed that after two Days was the Feast of the Passover. Now if he

^{*} Matt. xxi. 19. Mark xi. 12. — 14. Luke xix.

41. — 47. and Luke xx. 1. ! Mark xi. 15.

m Matt. xxvi. 1, 2. Mark xiv. 1.

Month Abib, and that Day was that Part of our Tuesday which was just before Sun-set, then it is certain, that our Thursday Evening was the Beginning of the fourteenth Day of Abib; and, consequently, the Paschal Lamb could not be killed 'till our Friday in the Afternoon.

But there is one Thing more which deferves our most serious Consideration:—It is the Offering of the First-Fruits, on the fixteenth Day of Abib.

As the Paschal Lamb was a Type of the Death of Christ, so the Offering of the First-Fruits was an evident Type of his Resurrection. It was certainly so considered by St. Paul. Now is Christ risen from the Dead, and become the First-Fruits of them that slept. Now as the Paschal Lamb was to be facrificed on the fourteenth Day of the Month, so the First-Fruits were to be offered on the third Day, which was the fixteenth Day of the same Month. Christ therefore was to rise from the Dead

n 1 Cor. xv. 20. ° Levit. xxiii. 11, — 15. Vide etiam Joseph. Antiq. Jud. Lib. III. C. 10. p. 223. et Not. i. Edit. Oxon. 1700.

Dead the third Day; and 'ris notoriously true, that he did so. But our Saviour arose from the Dead on our Sunday. Therefore our Sunday was, in that Year, the succent Day of the Jewish Month Abib. Consequently, the fourteenth Day of that Month, on the Evening of which the Paschal Lamb was to be sacrificed, was our Friday in the Asternoon; and, consequently, it could not have been eaten on our Thursday.

We cannot then but perceive and own, that the Death and Sufferings of the Son of God, together with his Refurrection and Afcention, were exactly, as well as figuificantly foretold; and it will be worth our while to compare the Type and Antitype together.

rison from the Dana, and second the Pass-Fruits of them a not supers. Now as the Passchal Lamb was to be seed on the sourcearth Day of one Month, sopy was the transfer on the third Day, which was the second Day of the same Day, which was the second Day of the same Months. Cariff therefore was to rise from the Dead

edge ve. co. v. Lavit avii 11, -- 15. Vide edge ve. v. dade ve. La Hi. C. ac. p. 223, ct Not. a Lat. Ozea, 170

Type.

1. On the tenth Day of the first Month they shall take to them every Man a Lamb, saith the Jewish Law; and that Lamb was to be kept up till the four-teenth Day, and was then to be sacrificed. Exod. xii. 2. and 6.

Soc John L' 4q.

and the Words of

3: On the finished Day of Abile, which, in thick

Year, hargened on our Sunday, April 3d. did the. Lamb of God alcond with

reat Trietagh from the

2. For, fays the Law, the whole Congregation of Ifrael shall kill it on the fourteenth Day of the

Month at Even.

Antitype.

1. When our Saviour had folemnly proclaimed himself a KING, he retired to Bethany, and on the Morrow, the tenth Day of the first Month. he returned to Ferufalem; performing however the Office of a PROPHET: and proving by his Miracles and Prophecies, that he was that Lamb of God that was to take away the Sins of the World, and procure for himfelf a Kingdom; the Chief Priefts. having then refolved to destroy him. Matt. xxi-18, &c. Mark xi. 12, &c. Luke xix. 41, &cor John xi. 53.

2. On that very Day, and at that Time of that Day, at three o'Clock on our Friday Afternoon, waso

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Antitype.

the Lamb of God crucified and flain; it being then the latter End, or Evening, of the Jewish Day; and he having in the Beginning of that Day, our Thursday Evening, offered Himself to God, under the Symbols of Bread and Wine. See John i. 29. xix. 14. Mark xv. 33.—37. and the Wards of Institution.

3. As the Jews were to facrifice the Passover on the fourteenth Day, as a Type of the Death of Christ, so on the fixteenth Day of the same Month, they were to offer the First-Fruits of their Corn, as a Type, Pledge, or Earnest of his Resurrection. Levit, xxiii. 11, -19.

3. On the fixteenth Day of Abib, which, in that Year, happened on our Sunday, April 3d. did the, Lamb of God ascend with great Triumph from the Graye. John xx. 1, —18.

2. Pur, that he have

the whole Congregation of

Hinel that tall is on the

Surveyed Day of the

Type.

4. The fiftieth Day from the fixteenth Day, was the Bay of Pentecoft; (Lev. xxiii. 16. Deut. xvi. 9.) appointed, says our excellent Mede, (Disc. on Deut. xvi. 16.) for a Remembrance of the Law, at that Time given upon Mount Sinai, with Thunderings and Lightenings, and the Sound of a Trumpet from Heaven;—and for a Type of the Doctrine of the Gospel.

Antitype.

when the Disciples were affembled with one Accord in One Place, when the Day of Pentecost was fully come, the Holy Ghost descended on the Apostles; — proving thereby that the Oblation of Christ was accepted; — empowering them to speak unto the People; and commanding them to promulge the Gostpel. Acts ii. 1, &c.

We see then, and cannot but admire, the exact Correspondence between the Type and the Antitype,—the Prediction and the Accomplishment. But if we change any One of the Days,—especially the Day of the Passover,—the Whole is disturbed and confused.—It remains then

then, that the Passover celebrated by our Saviour the same Night in which he was betrayed, was the Christian Passover,—our holy and unbloody Eucharist; which is therefore a true and proper Sacrifice.

CHAP.

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CHAP. III.

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The Thirteenth Chapter of St. Jones explained:

Philanthropist that ever lived, cannot be doubted by any Man who believes the Scriptures. For greater Love bath no Man than this, that a Man lay down his Life for his Eriends. But God commended his Love towards us, in that while we were set Sinners Christ died for us ! His Love, however, was more strongly manifested at Some Times than at others, and more especially at his Death; and the Actions here recorded do incontestibly prove it.

Our learned Lighfoot has taken much Pains, to very little Purpose, as I think, to prove that the Supper which St. John here speaks of, was not that which we commonly call the last Supper,

^{*} John xv. 13. Rom. v. 8.

but that with which our Lord was entertained at Bethany in the House of Simon the Leper c.

But, besides that, here is no Mention made of that Woman who anointed our Lord with Ointment's; it does not appear that any Persons were present, but Jesus only, and his twelve Apostles.

Nay, it was immediately after this Supper that the Son of Man was gloristed, and uttered that Prayer which is recorded in the seventeenth Chapter of St. John, which all Men must consider as Part at least of the Consecration Prayer. Then it was that his Hour was come e, and so it was when he began to wash his Disciples' Feet.

But there is One Circumstance which fixes the Time most certainly; and that is the Cowardice of Peter, which he shewed that very Night, for, said our Lord to him, Verily, verily I say unto Thee, The Cock shall not crow 'till thou bast denied me Thrice's.

It deserves to be farther noted here, that if St. John is here speaking of the last Supper, which

^{6,—13.} Mark 3,—9. John xvii. 1. John xiii. 1. John xiii. 38.

can hardly be doubted, then it is certain that no Paichal Lamb was eaten, for St. John positively says, that it was Est before the Feast of the Passibver h. T

We may now then go on to observe, that the Transaction which is here recorded, is so particularly noted by the Evangelist, - our Attention is so directed to it, that we cannot but expect some extraordinary Instance of Love expressed; fome Important Information conveyed by that Action which is here recorded. For before the Feast of the Paffover, when Jesus knew that his Hout was come; that he should depart out of this World unto the Father, having loved bis own that were in the World, he loved them unto the End . And it is farther observable; that the Action was therefore performed, because Jesus knew that the Father had given all Things into his Hands, and that he was come from God, and went to God ky, allow of well book saw first to book it

macation, tack that, but for being williad in his

" Ricod, we thould be yet in our Sins." a Jelas

But the Importance, and even the Necessity of the Action, appears evidently from these Critical Words, which cannot but engage our Notice: IF I WASH THEE NOT, THOU HAST NO PART WITH ME! — These Words are exceedingly remarkable, and should be well noted by us.

A learned and ingenious Prelate has conceived, that Jesus, by washing his Disciples' Feet, would thereby inform them, that they must be washed in his Blood;—that by the Ceremony of washing their Feet, Jesus would shew the Esticacy and Value of his own precious Blood, by which they, and all Mankind, were to have all their Sins purged and washed away for ever m!

He afterwards observes farther, to the same Purpose, that the Pertinence and Propriety of the Representative Action, performed by our Lord, is founded in this Supposition, "That the "Blood of Christ was necessary to our Purisi-" cation, and that, but for being woshed in bis "Blood, we should be yet in our Sins." Jesus himself, he says, in explaining this Transaction,

fo

I John xiii, 8. Bp. Hurd's Serm. Vol. I. Serm. x.

es and

to far as he thought fit to explain it, confines us to this Idea. For in this Sense, only, is it true, — that we who are washed, are clean every whit, — and that, unless we are washed by Christ, we have no Part with him.

Doubtless, it is the Blood of Christ that cleanseth us from the Polution of Sin, and washeth away the Filth of an evil Conscience. We could not have been cleansed, in any Sense whatever, but by the shedding of the precious Blood of Christ. But this Doctrine seems to be too General to have been inculcated at that particular Time, and on that particular Occasion.

We call Iniquity and Sin, do not always imply Moral Guilt; for they are sometimes imputed to Things inanimate. Thus it is said of Aaron,—be shall take away the Iniquity of the holy Things. In another Place it is said of Aaron and his Sons, that they shall bear the Iniquity of the Sanctuary of this Reason it was that Mases, "when he had "spoken every Precept to all the People according to the Law, he took the Blood of Calves,

* Exod. axviii. 38. Numb. xviii. 12

" and of Goats, with Water, and scarlet Wool, and

" Hysfop, and sprinkled both the Book, and all the

" People, faying, This is the Blood of the

" Covenant which God hath enjoined unto You!

" Moreover, he fprinkled likewise both the Ta-

" bernacle, and all the Veffels of the Ministry.

" And almost all Things are by the Law purged

" with Blood, and without shedding of Blood is

" no Remission P."

These Rites and Ceremonies,—these Washings and Sprinklings,—were repeated every Year by the Jewish High-Priest, on the Great Day of Expiation, which was always observed with the greatest Solemnity on the tenth Day of the seventh Month. That Day is called in the Original Hebrew Day is called in the Original Hebrew Day of Tom bakkiphurim, the Day of Expiations, or Atonements and by the Seventy, image rasagishes, the Day of Purisication, or of Cleansing. For the Fall of Man had rendered him impure; and every Thing upon Earth had been cursed for his Sake: So that Men are naturally incapable of worshipping God at all; neither can any Creature, or any Thing whatever, in this World,

P Heb. ix. 19, ___ 22. . Levit. xxiii. 27.

World, be acceptably used in his Service, unless it be cleansed, or consecrated, by some lustrative Rite, or Ceremony, of his own Appointment.

Now the Day on which our Saviour washed the Feet of his Disciples, was the Day on which the Great Expiation, or Atonement, was made, which was once for all to remove that Difability which by Nature we were under to worship God, or make a Covenant with him by Sacrifice; - it was a Day on which a Sacrifice was offered for the Remission of Sins, which need not be repeated; - and may therefore well be called the Christian Day of Expiation! - It was the Day of the Crucifixion! - And as it was the Day on which that Sacrifice was offered, to which the Jewish Sacrifices of Expiation had Respect, and from which they received all their Value, and their Power; - so it was the Day on which that Ablution was performed which need not be repeated, and which the Ablutions, on the Jewish Day of Expiation, represented and prefigured.

Indeed, that Moral Guilt was not That Defilement which was at that Time washed away, is evident enough from these two Considerations.

K 3. The

The Guilt of Prodition was already contracted by one of the Twelve; for the Devil had now put into the Heart of Judas Iscariot, Simon's Son, to betray him ; and he had already communed with the Chief Priests and Captains, and agreed with them, for thirty Pieces of Silver, to betray him unto them in the Absence of the Multitude . Jefus knew too that the infamous Bargain would be fully executed; and his Sin then was fo black and malignant, that it neither was, nor could be pardoned. And as to the Moral Guilt of the Others, -doubtless they had enough of it to be washed away; - but certain Qualifications were constantly required in such Cases; - fome Conditions were imposed; - and yet, in this Cafe, the Apostles did not so much as know what their Master did ! They were therefore absolutely passive in this Case; and therefore the Favour, Honour, or Glory, at that Time conferred, was particular and peculiar; - fuch as concerned None but the Twelve at that Time, and could not therefore be that Atonement that was made for the Sins of the Whole World.

That

John xiii. 2. Luke xxii. 1 - 6, John xiii. 7.

That the Glory at that Time conferred was indeed particular and peculiar, -limited to the Apostles, and not then applied to any other Perfons, is evident from feveral Paffages in this Chapter. It begins with informing us, that Jefus having loved Tes idies Tes iv To x60 MW, HIS OWN that were in the World, he loved them unto the End! - 'Axos odes must be the Substantive here understood, for None but the Apostles were present. And it deserves to be noted farther, that the Favour, Honour, or Glory, which they were at that Time to receive, and all, except Judas, did receive, was an Honour which they were to hold in common with their Mafter. 'Ear un who σε, εκ έχεις μεσος με εμε. If I wash thee not, thou haft NO PART WITH ME"!

From THE PART which Judas should have had, he wickedly departed, He was numbered with us, said St. Peter, and had obtained too known the diamonas tautus, PART of this Ministry. And what that was, we may learn from the 8th Verse of Psalm CIX, as it was quoted by St. Peter, and applied by him to Judas: — And

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bis

" John xiii. 8. Y Acts i. 17.

bis Bishoprick (called in the Hebrew napp, which cannot easily be translated, and by the Seventy, emigronous) let another take.

To that Office the Apostles were fanctified, or consecrated, when Jesus prayed unto his Father, and faid, - " Sanctify them through (unto, or for) " thy Truth; thy Word is Truth ". As thou " hast sent Me into the World, even so have I se also sent them into the World. And for their Sakes I fanctify myself, that they also might be fanctified through the Truth. Neither pray "I for these alone, but for them also which shall " believe on Me through their Word: That "they All' may be One, as thou, Father, art " in Me, and I in Thee; that they also may be " One in Us: That the World * may believe that "Thou hast sent Me. And the Glory which "Thou gavest Me, I have given them: That "they may be One, even as We are One. I in " them,

w Truth is not here opposed to Falshood, but to the Types of the Law; as Substance is opposed to Shadow. So that they were to be consecrated to the Christian Priesthood.

^{*} Here, and in the Conclusion of this Prayer, the Aposles are evidently distinguished from ordinary Christians, that is, from the Laity.

"made perfect in One, and that they may be made perfect in One, and that the World may know that Thou hast sent Me, and hast loved them as Thou hast loved Mey!" And when he had washed their Feet, he said, "Verily, verily I say unto You, the Servant is not greater than his Lard, neither he that is SENT greater than he that SENT him. I speak not of You All; I know whom I have CHOSEN: Verily, yerily I say unto You, he that receiveth whomsoever I SEND, receiveth Me: And he that receiveth Me, receiveth him that the SENT Me²!"

When Jesus had said these Things he was troubled in Spirit, and discovered the Traitor. He gave him a Piece of Bread; and when he had received it, he went immediately out, and it was Night b: that is, it was between our nine o'Clock and Midnight.

My good-natured Reader will pardon Me, if I I been make a small Digression, in order to clear up some Difficulties which seem to embarrass the Account

John xvii. 17, — 23.
 Z Compare John xv. 16.
 John xiii. 16, — 20.
 John xiii. 30.

Rom an

Account which the Evangelists have given of the Trial and Crucifixion of our Lord,

It is well known then, that the Jews divided their Night into four Watches, each of them containing three Hours. All of them are mentioned by St. Mark, Chap. XIII. 35. Watch therefore, for ye know not when the Master of the House cometh;—at Even,—or at Midnight,—or at Cock-crowing,—or in the Morning.

The Evening began at fix o'Clock, and lasted till nine. The Night began at nine, and continued till twelve; and because all the Watches taken collectively were Watches of the Night, twelve o'Clock was called indisserently either the third Hour of the Night, or Midnight. From twelve to three was accounted the Time of Cock-crowing. And the Morning was reckoned from three o'Clock to fix. Then began their Day, which consisted of twelve Hours. Thus we read of the third, the fixth, the ninth, the tenth, the eleventh Hours of the Day. This was the Jewish Way of reck-oning.

The

beginning their Day, not at Sunset, but at Mid. Roman, sight. And it is worth noting, that St. John, in his Gospel, did not follow the Jewish Custom, but the Roman. And this is not to be wondered at; since the Jews were dispersed, and their Common-Wealth dissolved, about thirty Years before St. John's Gospel was published. Now that St. John used our present Mode of reckoning, may be demonstrated from his own Gospel.

Sunday Morning is indisputable. It is likewise certain, as we have before observed, that the first eighteen Hours of our Sunday corresponded with the Jewish first Day of the Week; that is, any Part of our Sunday, 'till it was six o'Clock in the Evening, might be called, both in the Jewish and Roman Account, the first Day of the Week, — But the next fix Hours would be considered by the Jew, as the Beginning of the second Day of the Week, though the Roman would still regard them as the End of the first. — Now what says St. John? — The same Day at Evening, being THE FIRST DAY of the Week, when

especially the latter One,) prove, beyond a Doubt, that it was considerably past Sunset, that is, six o'Clock, when Jesus came and stood in the Midst of his Disciples. — St. John therefore speaks, not as a Jewish, but as a Roman Chronologist.

And hence we shall be able to harmonize the four Evangelists. For by comparing them diligently together, we shall find, that on our Thursday Evening, about six o'Clock, Jesus came into the City of Jerusalem, with the Twelve.

About nine o'Clock that Night, he washed his Disciples' Feet; and Judas, soon after, lest him to betray him. He then proceeded to institute the Eucharists, and thereby consecrated his Apostles

Matt. xxvi. 20. Mark xiv. 17. John xiii. 2.

Matt. xxvi. 21,—25. Mark xiv. 18,—21. Luke xxii. 21—23. John xiii. 2, and 18,—30.

be translated, As they were eating, but, after they had eaten.

For pera to Semunous, must be construed after Supper. 1 Cor.
xi. 25.

Apostles to their Office h. And when they had fung an Hymn, he went into the Garden: there he underwent his amazing Agony; and there he was betrayed!

About Midnight he was conveyed to the Palace of the High-Priest. Before three o'Clock he was thrice denied by Peter k. — Between three o'Clock and six, that is, during the Morning Watch, early on our Friday!, — when the Jewish Morning was come, according to St. Matthew, and St. Mark m, or as soon as it was Light, according to St. Luke n, or Break-of-Day o, which was about the Middle

and was mand out, Safart ern to difficult his

^{*} I suppose they were not compleasily consecrated 'till they were baptized with the Holy Ghost, and with Fire. Compare Matt. iii. 11. with Acts ii. 3, 4. Luke xxiv. 49.

Matt. xxvi. 57. Mark xiv. 53. Luke xxii. 54. John xviii. 12, 13.

^{*} Matt. xxvi. 34, and 69, — 75. Mark xiv. 30, and 66, — 72. Luke xxii. 54, — 62. John xiii. 36, — 38. xviii. 25, — 27.

John xviii. 28. m Matt. xxvii. 1. Mark xv. 1.

[•] So should de eyerere incepa be translated; as it should also in Acts xvii. 39. And so it is in the Syriat.

Middle of the Morning Watch, or fooner, he was led into the Jewish Council, and presently conveyed to Pilate?.

About fix o'Clock he was condemned ; — was fastened to the Cross about nine o'Clock, (at the Time of offering the Morning Sacrifice;) and expired thereon about our three o'Clock in the Afternoon (at the Time of offering the Evening Saterifice;)—it having been totally Dark during the three preceeding Hours. And while it was yet Dark, on our Sunday Morning, he arose from the Dead.—But we must now return to Judas.

As foon as he had received the Piece of Bread, and was gone out, Jefus began to disclose his Intentions more fully. Then he shewed that he loved HIS OWN that were in the World, and that he loved them unto the End. He then discovered his Intentions, and performed what

Matt axvii. 1, 2. Mark xv. 1. Luke xxiii. 1. John xviii. 28.

he promised to Peter. What I do thou knowest not Now, but thou shalt know, says our Translation, bereaster .— As if he was not to know till some considerable Time after. — But the original only says, yourn de pera rapra, which may, and should be rendered, but thou shalt know presently;—as soon as this Business is ended. — Thus, pera relativement, is after Supper; that is, immediately after Supper. And so in many other Cases.

No fooner was Judas departed, but he plainly told the Eleven, that he appointed unto them a Kingdom, as his Father had appointed unto him a that they might eat and drink at his Table, and fit on Thrones, judging the twelve Tribes of Ifrael.

And prefently after that, he gave them the Glory that his Father had given him ;—and that could be no other but the Priesthood; so that they were therefore washed, that they might have whereof to Glory, through Jesus Christ, in Things pertaining to God;—that they might

In his Notes on Heb. vit. 25. Or English Tradletion is.

^{*} John xiii. 7. * Luke xxii. 20. 1 Cor. xi. 25. * Luke xxii. 29, 30. * John xvii. 22. 7 Rom. xv. 17. Compare Heb. ii. 17.

be prepared, and qualified, to be his Messengers and Ministers; for no Man taketh this Honour to bimfelf, but be that is called of God, as was Aaron. And even Christ glorified not himself to be made an High-Priest, but He who faid unto him. Thou art my Son, this Day have I begotten Thee -- They were therefore washed, that they might be glorified by Christ, as Christ was glotified by his Father; who was made a Priest for Ever after the Order of Melchisedee . They were Partakers with bim of the Priefthood; -that was the Favour, -the particular Instance of Love which he then shewed; - and in this Sense, -I think in this Sense only, - they had piegos well aure, Part, or Lot, with bim. For unless we fall in with the wild Notion of Grotius, and affert with him b, that Christ offered for bis own Sins, we can hardly fay that he was a Partaker, with his Apoftles, of the Atonement which he made. And Budy col to Glory, through They

In his Notes on Heb. vii. 27. Our English Translation is, in this Place, very faulty, and feems to favour this extravagant Notion too much. It should have been, for the Sins of his own Family.

thus were the Apostles made Kings and Priests, strictly and properly speaking, unto God and the Father, as it has been afferted by the Prophets.

We have observed above, that when St. John says, O Inous αγαπησας τως ίδιως τως έν τω κοσμως, Jesus having loved HIS OWN that were in the World, απος ολως must necessarily be understood; and we may now observe, that the Expression in Heb. VII. 271 is likewise Elliptical, and must in like Manner be supplied: ὑπερ των ἰδιων αμαρτιών θυσιας αναφερείν, must be read, ὑπερ των ἰδιων των απος ολων αμαρτιών θυσιας αναφερείν, to offer up Sacrifice for the Sins of bis own Apostles. This Construction sets before us the Correspondence between the Type and the Antitype, in a very strong Light.

The Jewish High-Priest, having qualified himself by offering Sacrifices for bis own Sins, proceeded to offer for the Sins of the Priests and Levites, included under row islaw, bis own Family;—
and then for the Sins of the People.—Our HighPriest indeed needed not to qualify himself by offering first for his own Sins; and it was that con-

L fummate

fummate Perfection that rendered him capable of making Satisfaction. For such an High-Priest became us, who is boly, barmless, undefiled, separate from Sinners, and made higher than the Heavens; who needed not daily, as those High-Priests, to offer up Sacrifices, first for the Sins of himself and his House, and then for the People;—but, as the Jewish Priest did, he offered for their Sins who were HIS OWN, and for the Sins of the People; and this he did, ipanate, once for all, or all at once, by the One Oblation of Himself once offered.

We cannot then but see how exactly the Type was suffilled by Jesus, in the Beginning of the Day of Crucifixion.—On the Day of Expiation, which answered to it, the High-Priest was particularly directed to wash bis Flesh in Water, before the put on the holy Linen Garments, which he never wore but upon that awful Day. Doubtless, the Priests who affisted him in his Ministrations, and were to be re-consecrated on that Day, were washed also, for they never entered the Sanctuary without

Heb. vii. 26, 27. Compare Levit. xvi. Levit. xvi. 4.

without Washings, Christ, therefore, to prepare his Apostles for their Consecration, washed their Feet.

And when we reflect upon the Nature of that Power with which they were to be endued from on High, we cannot but be convinced that the Episcopal Office is wonderfully venerable! -The Glory which thou haft given Me. I have given them! - The Confideration might puff them up with Pride : like us St. Paul was in Danger of being exalted above Measure, through the Abundance of the Revelations which were given him & The Preparatory Rite therefore was wifely contrived to inculcate, at the fame Time, a Precept of high Importance in the Christian Dispensation, and that in the pleafing Mode of Example :-They were thereby taught Meekness and Humility, Brotherly-Love, and Kindness. They were therefore called upon to confider the Condescenfion of their Lord and Master, and wall

"Ye call Me Master and Lord; and ye say
"well; for so I am. If I then, your Lord and
"Master, have washed your Feet, ye ought also
"to wash one anothers Feet. For I have given
L 2 "you

f See Exod. xxix. 4. xxx7 20, 21. 2 2 Cor. xif. 71

" you an Example, that ye should do as I have "done to you. - I have given you an Example " of Meekness and Humility! Feed the Flock " of God which is among you, taking the Over-" fight thereof, not by Constraint, but willingly; " not for filthy Lucre, but of a ready Mind; " neither as being Lords over God's Heritage, " but being Ensamples to the Flock h. You are " indeed now called to Glory; - You are now fent " in my Name; are the Ministers and Stewards of my Mysteries; and I appoint unto you a " Kingdom .- But my Kingdom is not of this "World! The Servant is not greater than his "Lord, neither he that is fent, greater than he " that fent him. You shall be Priests, as I am, " after the Order of Melchisedec. Nevertheless, " in the World ye shall have Tribulation: If " they have hated Me, they will also hate you: " If they have kept my faying, they will keep " yours also. But while you are meek and lowly " in Heart, certainly I will be with you! I will " never leave you, nor forfake you! - And the World too shall have all possible Encourage-

" ment

er ment to entreat you well for my Sake. For

werily, verily I say unto you, he that receiveth

"whomsoever I send, receiveth Me; and he

" that receiveth Me, receiveth him that fent

" Me i. And if they be so rewarded for their

"Kindness to You, you may confider that as an

infallible Mark of my still greater Regard for

" yourselves; and great shall be your Reward in

" Heaven; for where I am, there shall you be

"alfo," ile dover bad sonte

By this Time, then, I hope my Reader is fully convinced, that something more than a Moral Lesson concerning Meekness and Humility, was intended by this Washing;—that it was typissed under the Law, by the High-Priest, on the grand Day of Expiation; and that it was preparatory to the Consecration of the Apostles, by that Sacrifice which need not be repeated for that Purpose.

Mind L 3

There

John xiii. 20. Whoever compares this Passage of St. John, with the tenth Chap. of St. Matthew, and the ninth Chap. of St. Luke, will be fully convinced, that when Jesus spake those Words, the Apostles received their last and bighest, that is their Episcopal Commission. — Compare too Mark iii. 14. with John xv. 16.

There are some other Things, in this Chapter, that cannot be explained so easily. But I have some Conjectures to offer; and I submit them to the Candour of my Readers.

The History begins with informing us, that, deswor yevoueve, when Supper-Time was come, (not, as our Translation has it, - Supper being ended,) the Devil having now put it into the Heart of Judas Iscariot, Simon's Son, to betray him; Jesus knowing that the Father had given all Things into his Hands, and that he was come from God, and went to God, he rifeth from Supper, and (as our Translation fays) laid aside, that is, pulled off, bis Garments. The Original fays, TIDnos TA iparia; and that Phrase, I think, was never used for putting off one's Clothes. It has been faid indeed fometimes, that rignor is put for amerignor. but no Example has been given; and this is only faid to folve a Difficulty. And after all, anoning does not fignify to pull off, which is the Idea they must have who interpret imaria of common Garments. If that had been the Evangelist's Meaning, he might have faid, and doubtless, as I think, he would have faid, indus to ination; and then there. there had been no Ambiguity. The Ambiguity is somewhat more encreased by the Omission of the Word aut; and I apprehend that no Reason can be given why it should be omitted in the fourth Verse, any more than it was in the twelfth.

— But be that as it may; the Words are certainly capable of this strict and literal Translation;—

be placed the Garments in Order.— Of what Kind, or Sort, those Garments were, we shall, inquire presently. In the mean Time we may go on to observe, that, according to our Translators, Jesus, having pulled off his Garments, took a Towel, and girded bimself.

Doubtless, Autror may sometimes signify a Towel, such as we wipe our Hands with after washing. Yet it is but an aukard Thing to gird Ones-self withal. But I suppose the Circumstance of wiping the Apostles' Feet, might determine our Translators to call Autror a Towel; and they are countenanced by the Arabic, and Ethiopic Versions.

But AEDTION and GINDOW are fynonymous; as appears from the Syriac and Perfic Versions: for what the Greeks call AEDTION, they call GINDOW; and

that is made of Linen, so also may herrior k.

That onder has been used to fignify some Part of our Dress, whether for Convenience or Ornament, seems evident from the Scriptures, and from prophane Authors. The Garments which Sampson proposed are called Sindons. In the Prophecy of King Lemuel, in which he celebrates the virtuous Woman, that is, Religion, and especially the Christian Religion, (for the pure Church of Christ is his Bride) there is mention made of Sindons and Girdles, according to the Septuagint. Martial uses the Word Sindon twice, speaking of Dress or Ornament.

Ridebis ventos hoc munere tectus et imbres:
Non fic in Tyria Sindone tutus eris ".

Quo tu, quo, liber ociose, tendis, Cultus Sindone non quotidiana ?

They who wish for farther Satisfaction may consult the learned Braunius de Vestit. Sacerdot.

Hebraor.

¹ Judges xiv. 12, 13. ^m Prov. xxxi. 24. ⁿ Mart. E_iiz. Lib. IV. p. 19. ⁿ Idem. Lib. XI.

Hebraor. Lib. I. C. 7. p. 101, &c. - We shall have some Use for these Observations hereafter in the mean Time, enough has been faid to fhew that Aerrion may fignify any Part of our Dress that is made of Linen; and the Word die 2 wore, girded, confines us to that Part which we call a Girdle, for what is a Man girded withal, but a Girdle! - If it be asked then, Why the less equivocal Word, Zwm, was not used, if indeed he was girded with a Girdle? - The Answer is obvious and easy; - Zwn is a General Word, and does not specify the Materials of which the Girdle was made; but AEPTION does; and by that Word. joined with die wore, we are fully informed, that the Girdle with which Jesus girded himself at that Time, was a Linen Girdle. - And this I confider as an interesting Circumstance; for it may turn out at last, that the Garments, worn by Fesus and his Apostles in the upper Room, were Sacerdotal Garments: And these might be Part of the Furniture of that Room which Jesus did fay thould be found furnished and prepared.

The Ordinary Girdles, whether of the High-Priest, or of the Priests, were curious and costly; were made for Glory and for Beauty P. They were fo woven as to be hollow; and very much refembled the cast-off Skin of a Serpent. Several Jewish Writers, as the Authors of the Ferusalem Talmud, Rabbi Levi, and the famous Maimonides, who have been quoted by Braunius, Outram, and Others, make the Girdle about four Inches broad, and thirty Cubits, that is, about twenty of our Yards long.

But you will fay, that this ordinary Belt, or Girdle, of blue, and purple, and scarlet,—embroidered too as it was with Needle-Work,—was but ill-suited to the Purpose, if wiping the Apossiles' Feet was the Use to which he put it.—That is true;—but then that was not the Girdle with which our Saviour was at that Time girded, The Girdle which our Saviour used, was like that which the High-Priest wore on the great and solemn Day of Expiation. And as there is no Reason in the World to suppose that they were not of the same Length, I mentioned those which

were

P Exod, xxviii. 40. xxxix. 29.

Pe Vest. Sacerdot. Heb. Lib. II. Cap. 3. par. 357, 358.

Outram de Sacrif. p. 51.

were ordinarily worn, with a Defign to afcertain the length of that Linen Girdle with which the High-Priest was girded on the Day of Expiation, —and our Saviour, when he washed the Apostles' Feet.

It encompassed the Body several Times; was then tied in a Knot under the Paps; the Ends of it reached to the Ankles. It is called in the Hebrew Tongue, wind, Abanet; a Word that is not used, at the most, above nine Times, in the Scriptures. Some think that Abanet is a foreign Word, and has therefore four Letters; for which Reason its Root is not certainly known. Josephus says, that, in the Babylonian Dialect, it is called Hemians; and Jerom, who yet, in this Case, followed Josephus, says, that, in the same Dialect, it is called Hemeianim. But neither of them gives any Reason why it was so called.

In two or three Places of Scripture, a Girdle is called no, Mezach; and that certainly comes from the Root no, Mazach, which fignifies to frengthen.

Vide Leigh. Crit. Sac. in Verbum. Joseph. Antiq. Lib. III. Cap. 7. p. 112. Vide Hieron, Epist. ad Faliolam. Vol. II, p. 60. Erasm. Edit. et ad Marcell.

frengthen. But I do not mean, in this Place, to inquire into the Mystical Meaning of the Jewish Sacerdotal Garments. I will only add farther, that the Girdle worn by the High-Priest on the Day of Expiation, is expressly called Abaneta Bad, a Linen Girdle. And the Generality of Writers agree, that I, Bad, signifies the very finest Linen.

The Authors indeed of the Universal History feem to think there was a Difference between שני and הב. But the learned Braunius has well proved, from the Jewish Rabbies, and the Scriptures, that they are Synonymous. Aben Ezra fays, Schesch is the same as Bad, and is a Kind of Linen that is made in Egypt only. It is fine, and white, and is not dyed. - Maimonides fays, that wherever we meet with the Word Schesch, or Bad, in the Law, there is meant Pischtan; that is, fine Linen .- The Talmuds conftantly mean Schesch, or Bad, by Pischtan. - And Ezekiel likewise gives the same Meaning to those Words, where he is speaking of the Sacerdotal Garments . - And our Translators call it Linen. And it deserves to be noted

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^{*} Ezck. xliv. 17, 18.

noted farther, that Moses himself uses Schesch and Bad as Synonymous w .-- Angels Garments too. we may presume, were of the very finest Linen. And yet in Daniel one of them is described as clothed with Baddim, that is, Linen Garments.

Those Writers affect likewise to treat such Moderns as have described those Garments with an Air of negligent Ridicule. And they have gone fo far as to fay, that all we can depend upon, even in Josephus himself, is, -that he has described them as they were worn in bis Time *.

But I thought that Josephus had been writing the Antiquities of his Country: And it is surely a new and fingular Mode of conveying Ideas of antient Habits, by describing the Form of Modern Ones, and faying Nothing of the Old. Indeed, nothing can be plainer than that Josephus is describing the Sacerdotal Garments which were made by Moses, according to the Special Direction of the Almighty. And they were of fuch Importance, that no Variation would have been Lention of St. Yola, the Lana Gran, this sarrod

w Compare Exod. xxxix. 27, &c. with Levit. vi. 10. * Univers. Hift. Vol. III. p. 74, 75. Y Vide Erausium de Veft. Lib. I. Cap. 2. par. 24.

It is alledged farther, that the Jewish Rabbies vary greatly from Josephus ; and St. Jerom; both from bim and them. Now though I will not undertake to defend all the Extravagancies of the Jewish Rabbies, yet I should be glad, in this particular Case, to see some Instances produced .-And as to St. Jerom, - though it was not unufual for him to be bold, daring, and fingular, yet he would hardly venture to be very fingular in this Case, fince every Body knew his Guides; and that if he forfook Josephus and the Rabbies, he could no where find any other. It is notorious, that he followed Tosephus; and it is as notorious, that, in the present printed Copies, almost all the Hebrew Words, as they now stand in Josephus, are wrong. And as that could not be the Fault of Josephus bimself; it should teach us to correct the present apparent Errors of the venerable Historian, with Moderation, Caution, and Candour ; - with less Asperity than has been usual.

We may now then go on to observe, that the Lention of St. John, the Linen Girdle which the High-Priest wore on the Day of Expiation, had (as all the other Jewish Garments had) a Typical,

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or a Mystical Meaning.—It is certain from the Scriptures, that fine Linen is emblematical of Righteonsness. Thus to the Lamb's Bride it was granted, that she should be arayed in fine Linen, clean, and white; for the fine Linen is the Righteousness,—that is, it is an Emblem, or Symbol, of the Righteousness of Saints.

It is said of our Saviour, that "Righteousness" fhall be the Girdle of his Loins, and Faith"fulness the Girdle of his Reins "."—To them, therefore, whose Feet were wiped with his Girdle, it was signified and represented, that, if they continued in his Love, he would make with them a Covenant of Peace, even the Covenant of an Everlasting Priesthood .—But as we shall have Occasion to mention some Others of the Sacerdotal Garments, I shall here lay before my Reader a short Account of them.

I begin with the Garments of the Sons of Aaron, that is, of the Jewish Priests; and they were only four;

Fiv to the Bottom. Yelepairt positively flays that

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E Rev. xix. 8. * Ísaiah xi. g. b Numb. xxv. 12, 13.

or a Mydical Manning - It is cortain from TV

- מכנסי, Michnase, Drawers. Exod. xxviii. 42.
 - 2. חומת, Chethenoth, Coat. Exod. xxviii. 40.
 - 3. מבנט, Abanet, Girdle. Exod. xxviii. 40.
- 4. אנגבעות, Migbaoth, Turbant. Exod. xxviii. 40. and

To these were added, for the High-Priest, four other Garments, very curious, and costly; viz.

- ו. בעיל, Meil, Coat, or Robe. Exod xxviii. 4.
- 2. TIDN, Ephod. Exod. xxviii. 4.
- 3. IUN, Coschen, Breast-Plate. Exod. xxviii. 4.
- עיץ זהב , Zitz-Zaab, the Golden Plate. Exod, xxviii 36.

I have not here mentioned the name, Mitznephet, or Turbant, of the High-Priest, because it
differed only a little in Shape from the Mighaeth;
or Turbant, of the Priests. It was of fine Linear;
— so were the Michnase, and the Chethenoth;
but the Girdle was of Wool and Linear; but finely
embroidered with Needle-work. — The Chethenoth;
or Chetunet, and Meil, were woven from the
Top to the Bottom: Josephus positively says that

e Braun. de Veft. Lib. II. Cap, iii. par. 356.

the Meil was d .- St. Jerom indeed has thought proper to contradict him, imagining it was impossible to weave round Garments, fuch as the Priests' Coats were . But Moses says they were ארג and השעום, the Work of the Weaver f. Our Saviour's Coat too, of which he was stript at the Cross, was woven from the Top throughout's. Some Years ago there was a Coat fo woven in India, and brought to Holland, as a Curiofity; and I suppose it is still there. Afterwards there was One made in Holland; and they are fufficient to shew, that the Thing is by no Means impossible b .- But more of this hereafter.

In the mean Time we may go on to observe. that on One Day of the Year, on the tenth Day of the feventh Month, the High-Priest had Garments which were peculiar to himfelf, and which be never wore but upon that folemn Day, the great Day of Expiation 1. All of them were made of fine Linen, and were called war-, Holy Garments. These were likewise called,

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Joseph. Antiq. Lib. iii. cap. 7. . Hieren. Epift. ad f Exod. xxviii. 32. 8 John xix. 23e Braun. Lib. i. cap. 16. par. 237. Levis xvi. 4

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1 Levil 2019. 4.

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- 1. 73- MIND, Chetunet-Bad, The Linen Coat.
- 2, 72 DIDE, Michnase-Bad, Linen Drawers.
- 3. אבנט בר Abanet-Bad, The Linen Girdle.
- 4. אנפת בר השות, Mitznephet-Bad, The Linen Turbant.

We have already feen that Christ girded himfelf with a Linen Girdle, when he washed his Apostles' Feet. And of those Garments, as I believe, the Evangelist speaks when he fays of Fefus, Exerperar ex Tu deinen, nar Tidnor Ta imaria; be arose from Supper, and placed the Garments in Order k - those Garments which, on the Day of Expiation, were worn by that Minister who was a Type of Christ, and foretold by Action that more excellent Ministry which should be established by Christ, when he should make atonement; that is, on the Day of his Death. And thus his Apostles did at that Time, receive notable Information by Action, concerning the Nature of that Office to which they were then to be appointed; and of the Nature of that Sacrifice, by which they were to be confecrated to their Office; and which needed not, as the Jewish Sacrifices, to be offered Year

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Year continually Whereas, under the Jewish Dispensation, there was a Remembrance again made of Sins m every Year. For it is not possible that the Blood of Bulls and of Goats should take away Sins. But the Melchisedekian Priesthood was to be established, and the Apostles of Christ were to be consecrated by a new and living Way which he had dedicated for them, through the VAIL, that is to say, HIS FLESH ;—they were to be consecrated by that acceptable Thing which his Father had provided for him, that is to say, his Body .—By which acceptable Thing.

Heb. vii. 27. x. 1.

m Concerning the Nature of these Sins the Reader will be pleased to consult the learned Mr. Johnson, in his Unbloody Sac. Vol. i. p. 101, —— 105, which is well worth his most serious Attention.

By the Vail, afterwards called Christ's Body, we must understand the Sacramental Body. For as the Temple itself was a Type of his natural Body, as containing the Divine Presence, so the Vail, behind which was the bidden Manna, was a Type of his Sacramental Body, the Eucharistical Bread, under which is concealed, and by which is represented, his natural Body.

And this should be carefully heeded.

[·] See Johnson's Unbloody Sac. Vol. 1. p. 127, 128.

Thing, WE (the Apostles of Christ, fays St. Paul) were fanctified, or confecrated, all at once v. For though, under the Jewish Dispensation, the High-Priest was obliged to stand daily, that is, on every Day of Expiation, ministring and offering oftentimes the fame Sacrifices, which cannot take away Sins for Ever; (for that is the firict Meaning of mepseless) yet the Sacrifice of Christ needed no Repetition; which is a noble and invaluable Privilege, and can never be infifted on too long, or too often: Great is the Liberty wherewith Christ has made us free! " For after he " had offered one Sacrifice for Sins, he for ever " fat down on the right Hand of God. From " henceforth expecting till his Enemies be made " his Footstool. For by one Offering he per-" fected for Ever the fanctified 9."

The Jewish High-Priest was at all Times an eminent Type of our Saviour; but super-eminently so on the Day of Expiation. His very Dress, on that Great Day, was super-eminently typical It was perfectly white, and of the finest Linen that could

Heb. x. 10. • Heb. x. 11, —— 14. Tes dyrage prives includes the Apostles and their Successors.

could be procured. It therefore Symbolically foretold bis perfect Holiness, and spotless Purity, bis great Humility, and Ability to fave, - bis Everlafting and Unchangeable Priefthood, who was all at once to take away Sin; - that Disability which disqualified all Men from appearing before God as his Priests; -it was thereby declared, that though our Sins were as Scarlet, they should be made white as Snow : It denoted bis confummate Perfection by whom we draw nigh unto God . And to this, I think, St. Paul evidently alludes, when he fays, Such an High-Priest became us, who is boly, barmless, undefiled, and separate from Sinners; &c. t And how now was Christ to prove himself that Priest who was for prefigured, but by putting on those Garments. which prefigured bis Purity, who was to offer fuch a Sacrifice, as should prevail upon God to remember the Sins and Iniquities of his Priests and People no more ". Designation of value ?

And as the Apostles were then to receive that Glory from Christ, which he had received from

M 3 his

Isaiah i, 18. · Heb. x. 19. t Heb. x. 26, - 28. . Jeremiah xxxi. 34. Heb. x. 17.

his Father,—the Covenant of an Everlasting, Priesthood,—we may well expect, from the Analogy of God's Proceedings, that they also should, at that Time, receive some Symbol of that Righteousness, which such a Covenant required: it may well be expected, that they also should be clothed with white Garments.

And fuch Clothing may farther feem requisite, as it may be confidered as a Pledge, or Affurance, of that excellent Purity, - of that eminent Perfection and Godliness, for which the Latter Days are so celebrated by the Prophets. It may be of Use therefore to observe farther, that though in I Kings viii. which contains an Account of the Dedication of Solomon's Temple. not the least mention is made of Pfalm cxxxii. yet in 2 Chron. vi. which contains an Account of the very fame Dedication, it is certainly mentioned .- " Now therefore, O Lord God, arise into thy Resting-place, Thou, and the Ark of "thy Strength: Let thy Priests be clothed with "Salvation, and let thy Saints rejoice in Good-" nefs v."

The

The Words are evidently taken from the 8th and 9th Verses of Psalm exxxii. The whole of which, whether composed by David, or, as I rather think, by Solomon, was repeated by Solomon, as is most probable, at the Dedication of his Temple.

Solomon was a Type of Christ; and, as he reigned in Peace, he was an eminent Type of him, as he was the Prince of Peace *; and fore-told the Splendour and Peace, the Glory and Prosperity of the Christian Church in the latter Days.

When then we see Solomon spreading forth his Hands towards Heaven,—consecrating the Temple made with Hands, and praying too for the Sanctification of those Priests who were appointed to be its Ministers,—we cannot but think, that he had something farther in View; and represented Him who, many Ages after, lifted up his Eyes to Heaven, and consecrated the Representative of that Temple that was made without Hands,—which was his Body;—and at the same Time

4 4

Apostles whom he had chosen.

That that Pfalm cxxxii. is a Prophecy concerning Christ, is certain from the Words of St. Peter. For the Promise which was made to David is cited from this Pfalm, and applied to Christ by St. Peter. For, speaking of David, he fays. "Therefore being a Prophet, and knowing that "God had fworn with an Oath to him, that of the Fruit of his Loins, according to the " Flesh, he would raise up Christ to sit on his "Throne, fpake of the Refurrection of Christ "." -From hence it is certain, that the Pfalm is Prophetical; - that the Petition, - Let thy Priefts be clothed with Righteousness, - was not confined to the Jewish Priests, but was extended to all Christian Priests, - to the Apostles, and their Succeffors, to a Las a world of and hell and homel L

The Words do evidently allude to the Jewish Sacerdotal Garments, which are here considered as Symbols of Righteousness; and when Solomon used them, he meant to pray, that God would endue his Ministers with that Real Righteousness,

of

Ads ii. 3c. Compare 2 Sam. vii, and 1 Chron. xvii.

of which their Garments were Symbols .- Why should these Words be stript of this beautiful Allusion, when Christian Priests become the Subject of the Prayer? - Especially, fince we have great Reason to believe, that the Clergy, - in their Ministrations at least, were always distinguished from the Laity by their Drefs. In the Beginning of the fourth Century, we have sufficient Evidence. But we may farther remark, that the Day of Pentecost, - so called because it was the fiftieth Day after the Passover, that is, from the fixteenth Day of the Month Abib, -was always a great and folemn Festival, both in the Jewish. and in the Christian Church. In the Jewish Church, because, on that Day, the Law was promulged on Mount Sinai. - In the Christian Church, because, on that Day, the Holy Ghost made his visible Descent upon the Apostles. Eusebius, the noted Church-Historian, in his Life of Constantine, calls it the Great Feast, - the venerable and most boly Pentecost, -the Feast of Feasts y. And Gregory Nazianzen calls it the Day of the Spirit 2.

This

⁷ Euseb. de Vit. Conft. Lib. iv. cap. 64. Z Greg. Naz.
Orat. xliv. p. 712.

This was one of those three Grand Festivals on which Baptism was publickly administered in the Church. And it is well worth our While to observe, that those who were so Baptized were clothed in white Garments; upon which Account, many learned Men have thought the Day of Pentecost was therefore called Whit-Sunday, and the Festival Whitsuntide.

It is universally acknowledged, that, in the Primitive Church; the Neophytes, or Persons newly baptized, were immediately clothed with white Linen Garments. The learned Dr. Wall, when he was writing his excellent History of Infant Baptism, could not recollect any Writer older than Cyril of Jerusalem, who flourished about the Year of our Lord 350, by whom any Account of those Garments is given.—But he might have gone above an hundred Years higher;—for these are the Words of Origen;—"Thy Garments are washed when thou comest to the Grace of Baptism;—thou art purished in Spirit,—thou art

² See Bingham's Antiq. Vol ix. p. 141. Cave Prim. Christ. P. i. cap. 7. p. 192. Wheatley on the Liturg. p. 243.

- purified in Body, thou art cleanfed from all
- "Filthiness of Flesh and Spirit b."
- By putting on those Garments it was fignified,
- that they were washed from their Sins in the
- " Blood of the Lamb : phad put on Christ :
- were become Children of the Light and of
- " the Day : and were refolved to keep them-
- "felves unspotted from the World "."—Thus the learned Dr. Wall.

And the excellent Mr. Wheatley has expressed the same Thing in these Words: "The Ancients

- " made it Part of their Festivity the Week fol-
- " lowing (viz. Easter, and Whit-Sunday) to con-
- gratulate the Access of a new Christian Pro-
- " geny: The new-baptized coming each Day to
- " Church, in white Garments, with Lights before
- " them, D in Token that they had now laid
- " afide their Works of Darkness, and were become
- " the Children of Light, and had made a Refo-
- " lution to lead a new, innocent, and unspotted

we are raffin again with Chief !.

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Dorig. Hom. xii. in Exod. c Hift. of Bap. p. 485.
Wheatley on the Com. Pray. p. 237.

Commonles that may from to be of thorny Inven-

The Words too of St. Austin, are particular enough to be here noted. In his 107th Sermon, preached on the Octave of Easter, he has these Words:—"By this Day's Festivity, the Paschal "Solemnity is ended, and therefore the Garments of the Neophytes are this Day changed. But though their White Garments are now laid aside, their Whiteness must for ever be preserved in their Hearts!"

I mention these Things just to shew, that the ancient Christians were not such Strangers to Symbolical Astions, as some Moderns are apt to imagine. Many other Symbolical Astions might be mentioned. Thus we learn from the Author of the Questions and Answers to the Orthodox, printed among the Works of Justin Martyr, that the Actions of Kneeling and Standing at Prayers, were both of them Symbolical, or Informations by Astion. By the first of them it was represented and signified, that we are fallen Creatures: By the second, that we are risen again with Christ.

But it is needless to insist upon any Rites and Ceremonies that may seem to be of buman Invention.

[·] Queft. et Refp. ad Orthod. Queft. cxv.

One of the Instances should be for ever present to our Minds.— Baptism is a Figure: Noah was saved by Water: "And the like Figure whereunto, "even Baptism doth also now save us, (not the putting away of the Filth of the Flesh, [only] but the Answer of a good Conscience towards "God) by the Resurrection of Jesus Christ."

Here we see plainly, that they whose Bodies are washed with pure Water, according to God's holy Ordinance, do thereby receive a Pledge, or Assurance, that their Souls also are at the same Time cleansed from the Filth and Desilement of Sin;—their Hearts purished by the Blood of Jesus.

Immersion, or Dipping, was the ordinary Mode of administring Baptism. And that that Action was highly symbolical, is evident from the Words of St. Paul.—" Buried with him in Baptism, "wherein also ye are risen with him through the "Faith of the Operation of God, who hath" raised him from the Dead 8."

Now what can more fignificantly express our Death unto Sin, than our being covered with Water

of Life, and our consequent Resurrection with Christ our Head, than our being lifted up, and raised from that watery Grave, in which we were placed at our Baptism! And it is therefore to be lamented, that so significant a Rite was discontinued.

We have seen then, that the Primitive Christians were not without fignificant Rites and Ceremonies, in several Cases; and we might have mentioned many more. But these are sufficient to persuade us, that the Clergy, in their Public Ministrations at least, were distinguished by their Habits from the Laity;—and that those Habits were considered as Symbols:—They were thereby perpetually reminded that they had put on Christ.

If we could trust the famous Cardinals Baronius, and Bona, and some other Romish Writers,
we should have but little Trouble upon this
Head.—Bona is very consident that the Cloak
which St. Paul left at Troas, was a Sacerdotal
Garment h. But the learned Cardinal might have
known, that the Greek Word proon may signify a

Box,

² Tim. iv, 13. Bona Rerum Liturg. Lib. i. c. 24.

Box, or Cheft, as well as a Cleak; and in this Place, most probably the former. To muco A sid

That Linen Vestments were used in the Days of St. Jenom, is certain.— What Offence, says he, do I commit against God, if I wear a more cleanly Vestment ! If a Bishop, Prosbyter, or Deacon, or any other Ecclesiastical Person,

"ments are administred d?" to my amol woise?

The Charge too that was brought against the samous Athonosius, in the Beginning of the 4th Century, as if he had laid a Tax upon the Egyptians, for the Purpose of providing Linen Vestments for the Service of the Church, is very remark able. For it plainly supposes, that such Garments had been long in Use.—" The first Accultation, says he, that they have framed against me, concerns the Linen Stickaria, as if, upon that Account, I had taxed the Egyptians."

Confessor, St. Coprian, Archbishop of Carrbage,

Hieron. contra Pelag. Lib. i.

^{*} Πλατθονται πρωτην κατηγοςιαν πεςι διχαριων λίνων, ώς εμε κατονα τοις 'Αιγυπθιοις έπιδαλλοντος. Albanas. Apol. ii. p. 778.

will carry us much nearer the Apostles. For in his Account of Cyprian's Martyrdom, commonly prefixed to the Works of Cyprian, he informs us, "that as they were leading Cyprian to the Palace" of the Proconful, on Sept. 14, A.D. 258, he "rested himself upon a Seat, which by Chance" was covered with a White Linen Cloth; that so, "even in the Hour of his Passion, he might enjoy some Part of the Episcopal Honour."

They who pay a due Regard to the holy Scriptures, will readily perceive and acknowledge, that Garments of fine white Linen, are exceedingly acceptable to the Almighty. — The Garments of the Jewish High-Priest, on the Day of Expiation, were all of fine Linen 1. — The Levites, that were Singers, were arrayed in fine Linen 2. — The Arranies that followed the Lamb were clothed in fine Linen 1. — It was granted to the Lamb's Wife, that she should be arrayed in fine Linen, white and clean, for the fine Linen is (that is, represents) the Righteousness of the Saints 2. — Angels them-selves are said to be clothed in fine Linen? And I

am

Levit. xvi. m 2 Chron. v. 12. n Rev. xix. 14.

am well pleased with Durand, who considers the Sacerdotal Garments, both Jewish and Christian, in a Symbolical View .- The Jewish Garments were girded tight about them; and that represented the Bondage of the Law. The Christian Garments were much more loofe and eafy; and that reprefented the Freedom of the Gospel q. But they were principally Emblems of Righteousness; and so were continual and standing Admonitions, both to Priests and People; -forcibly reminding them of that Purity of Heart which their holy Religion required. And as this Reason must needs have fubfifted from the Beginning, fo I have no Doubt but that Christian Priests, in their Public Ministrations, were distinguished, by their Dress, from the Beginning.

By this Time then, my Reader, I hope, is pretty well fatisfied, that when the Evangelist says

O' Incre 719701 72 142712, he did not mean to in-

Durand Rational Div. Offic. Lib. iii, c. 3.

s If the Reader would see a more particular Account of the Sacerdotal Garments, used in some ancient Churches, he may consult the Oriental Liturgies, collected by Renaudot, Vol. i. p. 177, — 180. and Vol. ii. p. 54, — 56.

finuate that Jesus pulled off bis Cloaths, — but that he placed before his Apostles such Garments as had been prophetically described by the High-Priest on the Day of Expiation; and which they could not put on, 'till their Flesh, like the Flesh of the High-Priest, was washed with Water'.

" If I wash thee not, said he to Peter, thou " haft NO PART WITH ME! Thou " canst not have a Part of that Ministry and " Apostleship, - of that Melchisedekian and Ever-" lafting Priefthood which my Father hath fworn " to appoint unto me; and to which I am now " preparing to appoint you. - This you do not " understand at present: But you will soon per-" ceive and know, when he that betrayeth me is " departed, - when he shall have declined to " take Part of this Ministry and Apostleship, -" when the Prince of this World shall fully enter " into him, and drive him to the Chief Priefts " and Elders, with a Refolution to betray me, -" to receive a Band of Officers and Soldiers to se seize Me. - Suffice it at present to note One Use which you may make of my great Condescens noise we from a serious

" fion: It may teach you Humility and Meek-

" nefs :- For I have given you an Example,

that ye should do as I have done to you. You

" call me Mafter, and Lord; and ye fay well,

" for fo I am. If I then, your Lord and Mafter,

" have washed your Feet, ye ought also to wash

one anothers Feet."

" But this is only a secondary End of this wash-

" ing. The Primary One you shall know, as I

ff faid, prefently. Your Belief in me may, upon

"this Occasion, require to be strengthened. I

" have therefore told you before it comes to pass,

"that when it is come to pass ye may believe.

"You shall have Part of my Ministry and

" Apostleship!"

Every Part of the Discourse that followed, in the Remaining Part of that awful Night, tends to this Purpose. But more especially that solemn Prayer, and that tremendous Sacrifice, which immediately preceded the Treachery of Judas, and the wonderful Agony in the Garden.

But I apprehend we have stronger Proofs than these.—We have some very remarkable Prophecies, and they are contained in the 109th Psalm.

It is a Pfalm of David; and foretells the detestable Treachery of Judas;—his Exemplary Punishment;—the distressful Agony of Christ;—the cruel scoffing, and insolent Behaviour of the Chief Priests and Elders, at his Crucifixion, and their memorable Punishment.

The Disposition of Judas is strongly marked in the sirst sive Verses. It has been remarked of Jesus, that having loved his own that were in the World, he loved them unto the End.—But of Judas it is remarked by the Psalmist, that for the Love which Jesus had unto him, he had taken his contrary Part! That he rewarded him Evil for Good; and Hatred for his Good-Will!

It has been remarked of Judas, that he betrayed the Son of Man with a Kiss. And Jesus complains in the Psalms, that the Mouth of the Deceitful was opened against him w. And who can keep from trembling when he reads that Account which the Evangelists have given of the direful and unexampled Fate of the Traitor!—Well might

John xiii. 1: Pfalm cix. 4, 5. v Luke xxii. 47, 48.

might Jesus say of him, it had been good for that

Man if he had not been born *!

But as some Persons are offended at the Imprecatory Form of Words, as they stand in our Bibles, it may be proper to note, that in the sacred Original, the Expressions are Prophetical; and that our Translators should therefore have used the future Tense of the Indicative Mood, instead of the present Tense of the Imperative. Thus, instead of reading, Let bis Children be Fatherless, it might more properly have been rendered, His Children shall be Fatherless. And so in other Cases.

But we may now go on to observe, that the State of the Person who was so compassed about with Words of Hatred, is considered by the Psalmist as a great Aggravation of the Traitor's Crime!—He is represented as persecuting the poor and needy,—as slaying the broken in Heart,—2 Man whose Heart was wounded within him?.—And did not Jesus, in that very Moment when Judas was approaching to betray him, pathetically declare to his Disciples, My Soul is exceeding

N 3 forrowful,

^{*} Matt. xxvi. 24. y Pfalm cix. 16, and 22.

forrowful, even unto Death! - Tarry ye bere and watch with Me 2!

But Judas is not the only Personage whose Actions are described, and against whom the Wrath of God is revealed in this Psalm. There are to whom Jesus became a Repreach;—who, when they looked upon him, shaked their Heads. And we know that they who passed by at his Crucifixion, with the Chief Priests, and the Scribes, and the Elders of the People, mocked and reviled him;—wagging their Heads, and scornfully requiring him to come down from the Cross. And in the 22nd Psalm we have the very Words they uttered!—So minutely were those striking Circumstances described!

But we cannot expect that such cruel and insolent Behaviour should be disregarded by God, and unpunished! It was therefore foretold, that bis Adversaries should be clothed with Shame; and that they should cover themselves with their own Consusion as with a Mantle.

That

² Matt. xxvi. 38. ² Pfalm cix. 25. Matt. xxvii. 39,—44. Mark xv. 29,—32. Luke xxiii. 35.

That the Fate of Judas was foretold in this Psalm, is certain and indisputable; for it is quoted by St. Peter; - so much of it as was fuitable to the then present Occasion; - the Election of an Apostle, in the Room of the Traitor Judas .- " This Scripture, faid he, must needs have been fulfilled, which the Holy Ghoft, by " the Mouth of David, spake before concerning " Judas, who was guide to them who took Jesus. " For he was numbered with us, and had ob-" tained Part of this Ministry. For it is written " in the Book of Psalms, his Habitation shall be " desolate, and no Man shall dwell therein; and " his Bishoprick shall another take ." And it is worth our while to attend to the Completion of the Prophecy.

"As he loved Curfing, so let it come unto him: As he delighted not in Bleffing, so let it be far from him. As he clothed himself with Curfing, like as with his Garment; so let it come unto his Bowels like Water, and like Oil into his Bones k."—What a dreadful Denunciation!—but how beautifully expressed!

N 4 Curfing

Acts i. 16, — 20. Compare Pfalm lxix. 25, and cix. 8.

k Pfalm cix. 17, 18,

Curfing and Bleffing here stand for Vice and Virtue,—for Iniquity and Godliness; and, by a striking Figure, are here personified. Vice is ever bold and forward, and eagerly slies to the Arms of every One, who but slightly professes to regard her. But Judas, she perceived, really loved her; —so she came unto him, and abode with him.

Godliness approaches None but those who fincerely admire, and affectionately regard her. But Judas had estranged himself from her; so she sled from him and never approached him more! But his Intimacy and Connections with Vice became every Day stronger and stronger. It did eat of his own Meat, and drank of his own Cup, and lay in his Bosom, and was unto him as a Daughter! But at the last it bit him like a Serpent, and stung him like an Adder! It infinuated itself, like Oil, into his Bones, and consumed them! It rushed, like a Torrent of bitter Water, cursed of God, into his Bowels! It swelled, it rotted, it destroyed him!

For let us see how awfully the terrible Denunciation was executed.—He was smitten with Remorse;

¹ See Numbers v.

morfe;—he threw down the thirty Pieces of Silver in the Temple, and departed, and went, and hanged himself m!—But that might have been unnoticed. Unrelenting Justice therefore eagerly pursued him; and he, falling headlong in the Pursuit, burst asunder in the Midst, and all his Bowels gushed out n!

This made his Punishment remarkable; and it was known to all the Dwellers at Jerusalem !—
And thus far, all is easy, clear, and indisputable.
The Prophecy was minutely and exactly accomplished; and there are no Difficulties to perplex us. I cannot but consider the 18th and 19th Verses as the critical Parts of the Prophecy; and they may be designed, not only to shew the Degree of Evil which should fall upon Judas, but the Time also when it should overtake him, and destroy him.—The Hebrew Particles have a great Variety of Significations, and they must be determined by the Words with which the Particles are connected. The Particle we have now to do with, is 2.

Our

e Miste ce Malab. Fill ye. c See allo 10

^{*} Matt, xxvii. 5. n Acts i. 18. . Acts i, 19.

Our Translators have rendered it as a Particle of Similitude; and sometimes it certainly is so. But it is sometimes also a Particle of Time, and may be construed when P,—or as soon as; and if we so render it in the Passages now under Consideration, we shall not be encumbered with the Relative which, nor the Preposition with, neither of which are in the Original.

and are sometimes used for any Kind of Garments, and sometimes they are used for Sacerdotal Garments,—even for the most holy of them. And if I, which is connected with them, must be translated when, they must be considered here as Garments of Distinction. The hard, which is noticed in the 29th Verse, most certainly was; and sufficiently informs us, that they who wagged their Heads, and so derided Christ (V. 25) were the Chief-Priess and Elders of the People. Their Habit discovered them.

The Meil was a rich and coftly Robe, and worn by None but Persons of the highest Distinction;

See Bp. Loweb's Note on Isaiah, vii. 15. See also Gen. xxxix. 15. See Psalm cxxxiii. 2. Levit. vi. 10. xvi. 4.

tinction; such as Kings, High-Priests, and Prophets. In like Manner and and may defcribe bacerdotal Garments', and may ferve to diffinguish those who wore them, - to denote the Office to which the Apostles were at that Time to be appointed. And the latter Part of the 19th Verse will render this Conjecture more than probable. nto, a Girdle, is very seldom used in the Scriptures; - not above two or three Times in all. But דמד, may fometimes fix its Kind. Thamid is is sometimes an Adjective, and sometimes it is an Adverb. If it be an Adjettive it must agree with Mezach, that being also of the Masculine Gender. But, to gird on the Continual Girdle, is a Phrase that would hardly be borne with in English. But if Ton be an Adverb, the Expression, as very frequent in Prophecies, must be Elliptical, and the Elliptical Word is eafily fupplied. nay be understood, and then that Part of the Prophecy which is contained in the 19th Verse, may be thus expressed in our Lan-

The Jewish Rabbies say, that the Midd was a particular Kind of Garment, but agree not about its Form. Buxtorf says it came down to the Ankles.

Language. — Let this, (that is, the terrible Denunciation contained in the 18th Verse) — Let this
come upon him when he puts on the Sacerdotal Garment; and girds on the Girdle that is continually
girded. In like Manner with may be supplied
in the 18th Verse, and the Beginning of it may
be rendered thus: He clothed himself with Cursing
when he put on his Garment.

Certainly this Interpretation gives Force and Credit to the Prophecy; and, by fixing the very Moment of its Completion, excites our Wonder and Attention. Whereas, if we suppose that the 19th Verse contains only a Continuation of the Curse, without any Regard to the Time of its Execution, - then it furely is an Anticlimax; and it will be no easy Matter to defend it. For the Curse had operated effectually and fully in the 18th. Verse: It had entered into his Bowels like Water, and like Oil into his Bones: It had brought him to a fearful End; and there was Nothing more that it could do in this World; - and therefore all farther Description appears to be altogether needless; and must therefore seem unworthy the Great Inspirer of the Prophet.

But if the 10th Verse marks out that Moment of Time, when the heavy Wrath of God should fall upon him, then we cannot but admire that -Wisdom which could foresee that Circumstance; -and that Circumstance, if it can be firmly established, will clearly prove, that the Curse was not only to operate violently, but suddenly; - that the Garments to be put on by Judas, at that Time, were not common Ones, - for they could be no Signs of the Time; -and if they were not common Ones, we shall hardly scruple to consider them as Sacerdotal Ornaments; -as fuited to that Priestbood from which Judas then departed; and symbolical of that Purity which the Christian be was weary and weak-Religion requires.

We see then what Information we have hitherto gained by Action. And because this Kind of Information is always important,—very frequently held out to us in the Bible,—not much attended to—and but seldom understood, I shall here defire my Reader to consider what Information was given us by Action, under the Rebellion of Ab-Jalom.

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David

David was an eminent Type of Christ : Abfalom may well be supposed to represent the disobedient and rebellious Jews. And we cannot but discover Judas under the Character of treacherous Abi-- and that Oroughlance, If it can be legedt

elablished, will executy prove, that the Carle

- 1. Abithopel required a Guard of twelve Thousand to feize David in the Night. 2 Sam. xvii. T. Vibr
- 2. Abithopel proposed to come upon David while he was weary and weakhanded, and to make him afraid.
- 3. Abithopel proposed to let the People go that were with David, and to smite the King only.

Type. Antitype.

- Judas received 2 Band of Officers and Men to take Jefus by Night.
- 2. Judas likewise came upon Jesus when he was fore amazed, and his Soul was disquieted within him.

them as Seewalded Or

3. Fefus commanded those who came to appre-. hend him, to take him alone, and to let the Difciples go their Way. The Shepherd only was fmitten; and the Sheep scattered abroad.

Type.

4. Abithopel, chagrined at his Disappointment, set his House in Order, and hanged himfelf, and died.

ogether Type and antity of or evan Antitype, studies

4. Judas also, displeased and tormented, departed from the Temple, and went, and hanged himfelfo un anot so blood

COSTONES DESCRIPTION

The Circumstances are too striking to be unnoticed. And as we do affuredly know that very many Actions, recorded in the Bible, were prophetical, we cannot but confider this History as a Description of the Treachery of Judas. Had it been written after the Event, it could hardly have been more exact and particular. - And who then was it that gave to Man the mighty Wisdom to perform prophetical Actions? And who gave Others the mighty Skill and Wifdom to felett and record them? - None but the great God of Heaven could reveal fuch Secrets; and this is a Demonstration, that the Scriptures, which contain furb Prophecies, were revealed from Heaven. - But we return to confider the Transactions of that Night, in which our Saviour was betrayed. - And to what we have faid concerning Sacerdotal Gar-

ments,

ments, we beg leave to mention one other Passage of Scripture, which, upon this curious and interesting Subject, well deserves to be considered.

It has been foretold by the Prophet Zecheriah, that our Saviour, in the Hour of his Distress, should be forsaken of all his Disciples. — "Awake, "O Sword, against my Shepherd, and against the "Man that is myo Fellow, saith the Lord of "Hosts: Smite the Shepherd, and the Sheep shall "be scattered" and the Sheep shall "be scattered".

This Prophecy was cited by our Saviour; and applied by him to All bis Apostles. Not only Peter, but All of them expressed an unshaken Resolution to die with him, rather than deny him in any wise. And yet their Courage presently sailed them; for before the Middle of that very Night, they all forsook him and sled. —It is immediately observed by St. Mark, that a certain young Man followed bim, baving, says our Translation, a Linen Cloth cast about his naked Body.

it return to confider the Transactions of that Night,

It is a poor Translation; for thus we read in the facred Original:—Και είς τις νεανισκος ήκολεθες αδτω, περιδεβλημενος σευδουά έπε γυμου.

it has here one of its many particular Significations, and should have been rendered but, notwith-standing, nevertheless, or some such Word, as will serve to make an Exception to the General Affertion immediately preceding. This clears the Passage, and plainly discovers the Young Man.

The Expression eights is elliptical, and should be read, Kai eights awrow, the management, that is, but One of them, a young Man.—One of them must certainly be One of the Apostles;—and we shall easily believe, that St. John was very young when he was called to the Apostleship, since he lived to the Reign of Trajan, about 70 or 80 Years beyond the Era of the Crucifixion.

The 50th and 51th Verses of Mark xiv. must be connected, and read in this Manner. — And they ell (the Apostles) for sook bim, and sled. One of them,

In this Sense Rat is used in Philip. iv. 10.

them, bowever, a certain young Man, followed after

The Phrase, baving a Linen Cloth cast about his naked Body, is about his naked Body, do they say!—As if a Piece of Linen Cloth had been carelessly thrown over him, just to cover his Nakedness!

In the Scriptures. I shall mention but one Instance, and refer to some others in the Margin.—
St. Mark then, speaking of the Women who
were early at the Sepulchre, says, they saw
υεανισχον περιδεδλημενον σολην, λευκην; a young Man,
clothed with a shining Garment. So νεανισχος
περιδεδλημενος Σινδονα, should have been translated,
a young Man clothed with a Sindon; that is, a
Sacerdotal Garment made of Linen.

Gretius may fancy that the young Man who is here faid to follow Jejus, was some young Gentleman, who was awaked out of his Sleep by the Noise and Tumult of the Guards, who had apprehended Jejus; and, being curious to know the Occasion

y Mark xvi. 5. See also Rev. vii. 9. x. 1. xi. 3 xii. 1; xix. 8, 13.

Occasion of the Tumult, just cast something about his Shoulders, and ran out for Information.

The Conjecture may be ingenious, for aught I know: But while he wonders at the Ancients for believing that young Man to be St. 70bn. we cannot but wonder at his Rashness in contradicting them. - Tefus, when he was apprehended. was most certainly in the Garden; for faid the Servant of the High-Priest to Peter, did not I see Thee in the Garden with bim 2 ? - There also was this curious young Gentleman; for he had fled from them naked, before they led him out of the Garden, to conduct him to the High-Priest .-And it might therefore have been more properly faid of him, that he followed the Multitude, rather than that he followed Jefus: - And if he followed Judas into the Garden; why did the young Men lay hold of him in the Garden !- And if we confider the Privacy with which they defired to take Fefus, and that there were no Houses in or near the Garden, for it was beyond the Brook Cedron b;

it St. Stable was good your dans who it

^{*} John xviii. 26. Mark xiv. 52, 53. b John xviii. 14

—it will be no easy Matter to get Grotius's curlous young Gentleman out of Bed.

We may farther remark too, that if Grotius be indulged in his Conjecture, the Words is res are altogether infignificant. — Nezwoxos alone had been quite sufficient; and the Expression too had been less ambiguous. — Grotius should also have considered farther, that such a Circumstance as he supposes, was too infignificant in itself, and too unconnected with the important Scene, to be so particularly and pointedly noted by the Holy Ghost.

I have just observed, that the Expression is ris is elliptical; let me here consirm the Remark, by observing, that the Expression in the preceeding Verse is certainly elliptical.— Παντες εφυγον is too general an Expression for that particular Occasion, and must be limited by 'Απος-ολοι, which must therefore be understood. But if Παντες requires 'Απος-ολοι, Eis, in the following Verse, must require 'Απος-ολου. For if Παντες includes All the Apostles, Eis must needs denote some One of them.

But if St. John was that young Man who followed Jesus, then it is certain that he was clothed with with a Sindon. It is observed of him, that he was clothed in yours: The Words are certainly emphatical; but it is not very easy to determine, with Precision, the Substantive that must be here supplied; — whether superos, Body, or imatisfue, Garment, that is, an ordinary Garment.

If Body must be supplied, still it is not necesfary to suppose, that the young Man's Body had no other Clothing but the Sindon; for, in Scripture Language, a Man, that is, a King, or a Prophet, or a Priest, is said to be naked, when he is not clothed with the Garment proper and peculiar to his Office. Thus, when Isaiab walked three Years naked and barefoot, for a Sign and Wonder upon Egypt, and upon Ethiopia c, we cannot suppose that he walked without Clothing, but only that he walked without that Habit which marked him for a Prophet.

We cannot suppose that St, John was, strictly, and in our common Sense of the Word, naked, when he had lost his Sindon, a loose and easy Garment, which he could readily cast off;—but he had no other Sacerdotal Garment;—no other

O₃ Gar-

-mid

Garment by which his Sin could be covered; and so, in the Sight of God, he was considered as naked.—And this, as I take it, is what St. Mark would intimate, when he remarked that the Sindon was upon the naked Body; and that St. John, when he left it, fled from them naked. He had no other Clothing, that could cover his Nakedness, and so he was considered as without any Clothing at all!

That he was indeed at that Time covered with other Garments, seems to be certain; since we find him, almost immediately after, at the Palace of the High-Priest;—some Time before Peter, who yet followed Jesus from the Garden, though afar off;—soon enough to introduce Peter, who had stood at the Door of the Palace, and was within it before the Cock crew; that is, before Midnight; and therefore presently after Jesus d.

Probable then is it, in a very high Degree, or rather certain, that Sindons were those very Garments which Jesus placed in Order, or had provided for his Apostles, when he arose from Supper, and took a Linen Girdle, and Girded him-

Compare John zviii. 15, - 27, with Mark xiv. 66.

himself with it.—Those Sindons could be no other but Sacerdotal Garments;—and if Judas and St. John were clothed with them, then doubtless the Rest of the Apostles were clothed with them likewise.

There is a Letter preserved by Eusebius, in his Ecclesiastical History, which is well worth our Notice. It was written by Polycrates, Bishop of Epbesus, to Viller, Bishop of Rome, concerning the Dispute about Easter, sometime between the Years of our Lord 192 and 200; for in that Interval Viller was Bishop of Rome.

Polycrates then, speaking therein of St. John, describes him as "the Disciple who leaned on our "Lord's Breast at Supper; F as a Priest wear-"ing a Plate of Gold,—as an Evangelist and "Martyr!"

The χίτς-zaab, mentioned by Moses, as a Part of the High-Priests Ornaments s, is called in the Septuagint το πεταλου χρυσεν, the golden O 4

e If the Reader would see what the Talmudists say concerning Sindons, he may consult Lightfoot. Hora. Heb. in Marc. 50, 51. Eufeb. Hist. Eccles. Lib. v. C. 24.

E Exod, xxviii. 36.

Plate, as it is also by Polycrates, who doubtless therefore spake of the very same Ornament.

There were engraven upon it the facred Letters, called the four Vowels by Josephus h; and are thus described by Jerom, in his Epistle to Fabiola. To these facred Letters the Word Holiness was prefixed; and so the Writing was it was about two Fingers broad, and covered the Forehead from Ear to Ear.—But they who require a more particular Description of it, may consult Braunius, who has treated of it very largely.

Valefius has well proved, in his Notes on Eufebius, that this Golden Plate was worn by St. John, not as a Jewish, but as a Christian Priest. He quotes Epiphanius also, as affirming that James, the Brother of our Lord, who was the first Bishop of Jerusalem, wore such a Plate of Gold on his Forehead.

Valefius mentions also a Manuscript concerning the Suffering of St. Mark, the Evangelist; from which

Joseph. de Bello Jud. p. 1229. Ed. Hud.

which we learn that be also wore the Plate of Gold. And we cannot think that such Men as James, John, and Mark, were affectedly particular in their Dress, or Ornaments; wherefore it is not only probable, but rather certain, that Christian Bishops were, even from the Beginning, distinguished by their Habits; and that great Regard was paid to the Jewish Vestments and Ornaments; — which, as it should seem, were, as far as was convenient, their Models.

Holiness to the Lord, will be a favourite Inscription hereafter among the Jews; so that there shall be on the Bells of the Horses, HOLINESS TO THE LORD;—and every Pot in Jerusalem, and in Judab, shall be Holiness to the Lord of Hosts k.—Much less will it be omitted on the Zitz-Zaab, the Golden Plate, which shall then again be the Ornament of their Priests.

But there is a Passage in Ezekiel, which deferves our particular Notice.—Doubtless, the Prophet is speaking of the latter Days, when he says, "It shall come to pass, that when they enter in at the Gates of the inner Court, they

" fhall

k Zech. xiv. 29 21.

- " shall be clothed with Linen Garments, and no
- "Wool shall come upon them, while they mini-
- " fter in the Gates of the inner Court, and within.
- " And they shall have Linen Bonnets upon their
- " Heads, and they shall have Linen Breeches upon
- " their Loins: they shall not gird themselves with
- " any Thing that caufeth Sweat 1." From whence, it should seem, they will have Linen Girdles also.

It must be noted however, that when our Translators wrote,—with any Thing that causeth Sweat, they followed Junius and Tremellius. In the Original we read yr, Buza. Aquila and Symmachus, have translated it, in Sweat.—Theodotion has preserved the Hebrew Word, and not translated it at all.—In the second Edition of Aquila we have also Buza, by which he meant to say, that they should not gird themselves violently, tightly, or closely m.—In the Septuagint we read, was it resisances.—that is, they shall gird themselves with Violence;—that is, they shall gird themselves very loosely:—Symbolically representing,

es ater in at the Cases of the inner Courty th

as was observed above, the Purity and Freedom of the Gofpel.

We have feen then, that the Apostles were clothed with Garments, proper and peculiar to their Apostleship :- That those were the Garments (not which Jesus laid aside, but) which Jefus prepared and produced: - and that he therefore washed the Apostles' Feet, that they be clean every whit; - might be qualified to put on those Garments which were Symbols of Righteoufness; and be Partakers of that Sacrifice, by which the Son was confecrated for Evermore; and by which they also were to be confecrated, not for One Year only, but for Ever, loos and work

Let us then place once more our Saviour before our Eyes, and behold him washing his Apostles' Feet! Teaching them Humility and Self-Denial; and giving them the greatest Proof of his Love and Affection that could possibly be shewn!

He was to devote himself to Death for their Sakes; that they might be Partakers, with him, of an unchangeable Melchisedekian Priesthood. -But they were naturally disqualified, - their Sins were to be forgiven, - their Disqualification removed!

moved! Their Sins therefore were to be washed in his Blood; and he presently gave Pledges to his Father that he would shed it! And furely, no Man hath greater Love than this, that a Man lay down his Life for his Friends 1. He had Power to lay it down, and he had Power to take it up again: He had Power to offer it as a Pledge of that Satisfaction he had covenanted to make, and he was able to make that Satisfaction, for the Performance of which he had folemnly offered a Pledge! And his Father had commanded him to do fo °.

Behold him, then, washing his Apostles' Feet ! - They then received Information by Action, that they should be consecrated to their Office by a new and living Way .- What an aftonishing Instance of Love! And I have no Doubt, but that the Words in St. John, in the Beginning of the Revelation, allude to that amazing Inftance of Love which Christ then shewed, when he washed his Disciples' Feet, and consecrated them by the Sacrifice of his Body and Blood!

ud) - fraffendie vilenaan bewer Unto

"Unto him, fays the great Apostle, who
"LOVED US, and WASHED US from
"our Sins in his Blood, and hath made US
"KINGS AND PRIESTS unto God, even
"his Father; to Him be Glory and Dominion
"for Ever and Ever. Amen P!"

When then he had clothed his Apostles in spotles Garments, had representatively broken his Body for them, and poured out his Blood,—when He and They had sung an Heavenly Hymn, just before they departed to the Mount of Olives,—there never sure was any Moment to which those Words of Solomon were better suited;—Let thy Priests be clothed with Righteonsness, and let thy Saints sing with Joyfulness !!

It is farther remarkable, that the Jewish Priests always performed their Services with their Feet naked: They were never permitted to enter the Temple with their Shoes on.—It seems to have been thereby signified, that their Sins were not compleatly, that is, finally, covered;—that their Consecration was not so compleat and perfect, but that from Time to Time it required a Reno-

vation :

vation: — Their Commission was in Force but for One Year. And therefore our Saviour, by washing those Parts which discovered the Nakedness of the Jewish Priesthood, — the Desectiveness of their Consecration, — seems thereby to have intimated to his Apostles, that That which was perfect was come; and that therefore That which was in Part only, was to be then done away: — That their Consecration need not be repeated; for that by One Offering he would perfect for Ever those whom he would sanctify.

Another Thing worth observing upon this Subject, as has been hinted before, is, the State and Condition of St. John, after he had cowardly parted with his Sindon. He had been emblematically clothed with Righteousness, by his Master, who so dearly loved him! Thereby was he informed, that the Righteousness with which he was clothed, and his Sins covered, was not his own, but Another's;— and he was then farther informed, that there was Salvation in None Other, but in Him who clothed him, that is, in Christ Jesus: for no sooner had he parted with that Covering

wering which he had received from Jesus, but, like Adam in Paradise, he perceived that he was naked.—And this should be a standing Admonition to us, to observe the Ordinances of Christ without ceasing.

And here too I cannot but remark, that if the 18th and 19th Verses of Psalm cix. must be interpreted of Christian Sacerdotal Habits, then the Word Tran, Thamid, deserves our very particular Notice. It is expressed, in the Septuagint, by the Word indexexuacos, or by the equivalent Word hanavros; and by our English Translators, it is expressed very commonly, and very properly, by the Words continual, or continually.

Now the Word non is commonly applied to the Levitical continual Burnt-Offering t;—to the Lamps that were faid to burn before the Lord continually a;—and to the Shew-Bread, which, in a first and proper Sense, was before the Lord continually.

Now whenever the Priest ministred in any of these, or indeed in any other Service, in the

Mark xiv. 52. Exod xxix. 38. Levit. xxiv. 2, 3, 4.

Temple, he was always girded with a Girdle. So that for the same Reason that the Morning and Evening Sacrifice might be called the continual Sacrifice, and might be faid to be continually offered, (for they were offered at flated and appointed Times, and were never intermitted) - for the same Reason, the Priests might be considered as continually girded .- And, as the Priests were never girded but when they offered Sacrifice,to be continually girded was to offer Sacrifice continually. The One of Necessity implied the Other. -When then it was foretold of Judas, that he was to be girded with a Girdle that was to be used continually, - if the Prophecy concerns a facerdotal Girding, or facerdotal Ministration, then furely a continual Girding requires a continual Sacrifice. Is evolved and or bill even sails seem 1

Indeed, Judas departed from his Office, and did not stay, as we shall see presently, 'till the Sacrifice of Consecration was offered; and so that came upon bim, that came upon those also who were concerned with him in the horrid Act of Crucifixion, as it is written in the 69th Psalm.—
"Let their Table be made a Snare to take them-

"felves withal, and let the Things that should "have been for their Wealth, be unto them an "Occasion of falling."

But the Sacerdotal Ornaments, the Sindon, and the Girdle, were not peculiar to Judas. The Rest of the Apostles received them as well as he did:

—They also were to be continually girded; and, consequently, the Sacrifice which consecrated them, and their Garments, was designed for a continual Sacrifice; and that therefore could be no other but our holy Eucharist.—But concerning the Frequency of Celebration, I shall enquire more particularly hereafter.—In the mean Time, we may go on with the important Transaction that testified our Saviour's Love.

When then he had washed his Apostles' Feet, the Evangelist goes on, and says, — iras ta inatia airs. He took his own Garments w. — The Variation of Expression in the 4th and 12th Verses of this Chapter may deserve some Notice; for the Language of the Hely Ghost is every where critically exact.—In the 4th Verse then, he does not say, rights ta inatia airs, he produced x, or placed in P.

[&]quot; John xiii, 12. * Tibnes is used in this Sense in John ii. 10.

Order, his own Garments. And in the 12th Verse he does not barely say, inase to inatia, be took THE GARMENTS, but inase to inatia auto: be took HIS OWN GARMENTS; the Garments that were proper for himself;—suited to that awful Season and Solemnity!

St. Matthew has observed, that when the Soldiers had mocked Jesus, ἐνεδυσαν αὐτον τα ἰματια αὐτε: They put HIS OWN Garments on him?. St. Mark has varied the Phrase, and says, ἐνεδυσαν αὐτον τα ἰματια τα ἰδια: They put on him his PROPER Garments?.

The Repetition of the Article is frequently emphatical, and serves to engage the Attention. Doubtless, the Garments which the Soldiers then put on him, were those very Garments of which they stripped him at the Place of Crucifixion; and probably were those very Garments which he wore when he devoted himself to Death, in that upper Room, where he instituted the Christian Sacrifice of Praise!—And we shall presently see, that some of them were very singular and particular.

We

We have already feen, that the High-Prieft, when he officiated in the Temple, was distinguished by twelve different Kinds of Ornaments; four of which he wore on the Day of Expiation; and the others on all other Days of the Year. Of them. four were peculiar to himself; and therefore, without all Doubt, there was some Difference between the Chethonet and the Meil, the Coat and the Robe; for the Chethonet was common to him, and the Priests; but the Meil was peculiar to himself. The Chethonet was called by the Greek Translators xirws 2; and so also was the Meil sometimes b; but they call it also modnens c; which fignifies a Garment that reaches to the Ankles; and, for the Sake of Brevity, it may be called in English, a Podere. Certain it is that Josephus calls it xitus 3; -but fo also he calls the Chethonet -; - and fays, that that also reached to the Ankles. The Greek Translators do also sometimes call it inarior - It was an upper Garment, very rich and costly; and usually worn by Kings and Prophets: Inarropos P 2 has

Gen. xxxvii. 3: Exod. xxviii. 4. b Ifaiah ixi. 16.

Exod. xxviii. 31. 4 Joseph. Antiq. Vol. i. p. 113.

[•] Idem. p. 112. f Job. i. 20.

has much the same Meaning, as we shall presently prove from St. John.

It had been foretold by David in the 22nd Psalm, that when Jesus should be crucified, they should part his GARMENTS among them, and cast Lots upon his VESTUREs. The Evangelists have noticed these Circumstances; though Some of them are more particular than Others.

St. Matthew observes, "that they crucified

- " him, and parted his GARMENTS, casting
- " Lots: that it might be fulfilled which was
- " fpoken by the Prophet, they parted my GAR-
- " MENTS among them, and upon my VES-
- " TURE they did cast Lots h."

St. Mark has more concisely observed, " that

- " when they had crucified him, they parted his
- "GARMENTS, casting Lots upon them
- " what every Man should take i."

St. Luke has barely noted, " that they parted

" his RAIMENT, and cast Lots k."

St.

Pfalm xxii. 18. Matt. xxvii. 35. Mark xv. 24.

St. John is very particular, and discovers the Kind of Dress for which they cast Lots; for he tells us, "that when the Soldiers had crucified "Jesus, they took his GARMENTS (and made four Parts, to every Soldier a Part) and also his COAT: Now THE COAT (XITUN) We was without SEAM, woven from the Top throughout: They said therefore among themselves, Let us not rent it, but cast Lots for it, whose it shall be; that the Scripture might be fulfilled, which saith, They parted my RAIMENT among them, and for my VESTURE they did cast Lots.—These Things therefore the Soldiers did!"

The Hebrew Words used by David, and which we translate GARMENTS and VESTURE, are 'τις and τον iματισμον; and St. John followed the Septuagint. It is observable however, that what is called ψις in the Hebrew — δ iματισμος in the Greek — THE VESTURE in English, — was that for which the Soldiers cast Lots. But that which is called χιτων, — that which the Soldiers

P 3

would

1 John xix. 23, 24.

would not rend, is in the very next Verse, called by St. John, imatispes. Xitus therefore and Imatispes are sometimes used for the same GARMENT or VESTURE; and either of them may signify THE MEIL, which was One of the Ornaments of the High-Priest; and something like it was worn by Samuel when he turned away from Saul m; and when he was raised by the Witch of Endorn.—But that all Garments that might be called Meilim, were exactly like that which was worn by the High-Priest, is not very probable.

The Vesture of which our Saviour was stript at his Crucifixion, and for which the Soldiers cast Lots, was, in one Respect, like the Meil; and that has strongly marked it for a Sacerdotal, or Prophetical Habit. It was without Seam, woven from the Top throughout. — So was the Meil, or Vesture of the High-Priest. And this we say upon the Authority of Moses, and of Josephus?

It has been recorded of Hannah, the Mother of Samuel the Prophet, that every Year she made

mid which is called your, - that which the Soldiers

P Exod. xxviii. 32. 9 Joseph. Antiq. Vol. i. p. 113. Vide etiam Braunium de Vest. Sacerd. Heb. Lib. i. cap. 16. et alibi,

him מעיל קטן, a little Meil, or Vesture. And there is an ancient Tradition which says, that the Coat, or Vesture, for which the Soldiers cast Lots, was made or woven by the Virgin Mary, for her Son Jesus.

קסובת לפים, called in the Hebrew בחנת פסים, Chethenoth Passim, —though we cannot tell the Meaning of Passim, —yet it is clear enough, that the Coat was not a Common One; —it might distinguish him as a Prophet; and so might visibly mark him as an eminent Type of our Saviour,

It should seem, from the Text in Genesis, when Joseph's Brethren conspired against him, they reproached him also tauntingly and jeeringly; for they said one to another, behold this Dreamer cometh."!

In like Manner, the Mcn who held Jesus, mocked bim, and smote bim. And when they had blind-

Gen. xxxvii. 19, 20.

^{308.} Some call it a Coat of many Colours; — Others, a Coat with long Sleeves; — Others, a long Coat reaching to the Ankles. Vide Braun. Lib. i. cap. 17. par. 278, &c.

blindfolded him, they struck him on the Face, and asked him, saying, Prophecy, who is it that smote Thee ?—And it is probable enough, that his Dress might have given Occasion to their Scoffings.

If Joseph's Brethren stript off his Coat,—his Coat of many Colours, or embroidered Vesture, that was on him w;—the Soldiers also stripped Jesus ;—took off him that Vesture that was without Seam, woven from the Top throughout.

As to the other Garments with which Jesus was at that Time clothed,—they, probably, were made of Linen; and answered as Antitype to Type, to those which the High-Priest wore, on the great Day of Expiation: and I suppose they were of Linen, not only for that Reason, but because Jesus, when he washed his Disciples' Feet, was girded, as we have seen, with a Linen Girdle.

Thus we have seen Jesus distinguished by his Garments, as A PROPHET and A PRIEST.

—The Jews themselves distinguished him as A KING, when they put on A PURPLE ROBE,

* Luke xxii. 63, 64. * Gen, xxxvii, 23. * Matt. xxvii. 28.

ROBE, though they then only meant to deride him 7.— Let us now see how these Garments were disposed of.

As to his Royal Robe, he was stripped of that before he was led to his Crucifixion: For, as a King, it was not requisite that he should suffer. Three of the Evangelists barely remark, that they parted his GARMENTS, casting Lots. But St. John is very particular, and plainly distinguishes between THE GARMENTS and THE COAT, as the Psalmist also did.—The Garments, he says, were divided into four Parts, or Parcels;—to every Soldier a Part.—It might not perhaps be possible so to divide them into four Parts or Parcels, that they should be of equal Value; and so they seem to have cast Lots, to determine the Order of their Choice;—who should chuse first, second, and so on.

Now we have seen that the Girdle contained about twenty Yards of fine Linen, and that, I suppose, was one Lot.—The Mighaoth, or Turbant, contained in Length about ten Yards of fine

y John xix. 2, and 5. Matt. xxvii. 28, and 31. Mark xv. 17, and 20. 2 John xix. 23.

Wisid

Linen, but the Breadth of the Linen is no where mentioned a; and this, I suppose, made a second Lot.—What Quantity the Chethonet contained, I know not; but we shall make that the third Lot. And in the fourth Lot we shall place the Drawers, &c.—Whether there was any Plate of Gold, that might serve to balance the unequal Value of the Parcels,—I cannot tell.—But the Particulars of the Parcels is not material: Certain it is, that they were parted into four Parts; and that the undivided Property of the VESTURE was also determined by Lot.

And now then, if we duly confider the Types of the Old Testament, and all those Circumstances which have been noted by us on this curious Subject, we shall be convinced, that our Saviour, and his Apostles, in the same Night in which he was betrayed, were clothed with Sacerdotal Garments. But if they were at that Time clothed with Sacerdotal Garments, Nothing can be more certain, than that our Lord Jesus Christ, in the same Night in which he was betrayed, instituted and ordained a true and proper Sacrifice; and that

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Vide Braunium, Lib. ii. cap. 4. par. 388.

he did so, when he took Bread and blessed it, and brake it, and said,—Take, eat, This is my Body!
—Thereby consecrating his Apostles to their Office.

But upon this important Subject, I will hazard One Observation more,

That the Habit of our Saviour, the Night in which he was betrayed, was fingular and remarkable, may fairly be collected from the first Chapter of the Book of the Revelation of St. Jahn .- The holy Prophet there affures us, if we follow our Translation, that be faw One like unto the Son of Man b. - But bow did he know him? - Why, the Translation goes on, and fays, that be was clothed with a Garment down to the Foot, and girt about the Paps with a Golden Girdle .- The Translation is not here technical enough. It is true indeed, that the Garment reached down to the Feet; but that is not fufficiently descriptive. The Garment here called Mediens by St. John, is also noticed in the Septuagint; and there it stands for THE MEIL. which is called Xirwy in Isaiphd, And so Hodneys

cemhad been crucified. - And how then did St.

Antiq. p. 112, 113. et Hieran ad Fabiolam. Isaiah lxi. 10.

may be either the Meil, or the Chetunet; but here most probably the Meil.

Whatever it was, it feems to have discovered him; and if he was known by his Dress, or Habit, it was doubtless that Kind of Habit by which he was distinguished when he devoted himself to Death.—I am be, said he, that liveth, and was dead.

And we shall soon be convinced, that he was know by his Habit, if we consider how much the Glory of his Countenance must have altered his Form and his Features. — His Head and bis Hairs were white like Wool, as white as Snow. And his Eyes were as a Flame of Fire; his Feet like unto fine Brass, as if they burned in a Furnace; and his Voice as the Sound of many Waters. And he had in his right Hand seven Stars; and out of his Mouth went a two-edged Sword, and his Countenance was as the Sun shineth in his Strength.

Under this glorious, but terrible, Form and Appearance, he could hardly be known by his Countenance to be the meek and humble Jefus that had been crucified. — And how then did St.

ratof i. 13. . . Exec. xxviiii. 4. xxixi 4. Sec alfo, Joseph.

John know him?—Doubtless, by his Habit.—
And this is indeed intimated in the Original, which may be translated in this Manner: And I faw One clothed, like the Son of Man, with a Meil, and girded about the Paps with a Golden Girdle 2.

St. John, not daring to trust to the Likeness of Garments, sell at his Feet as dead. But Jesus mercifully assured him that he was not mistaken:
— that he was indeed that very Person, whom his present Dress seemed to call to his Remembrance:
— that he was the sirst and the last:— that he was the Person who had loved him; and loved him unto the End:— that he had washed his Feet with Water, and his Sins in his Blood:— that he had devoted himself to Death, and had indeed died to make him a King and a Priest unto God:— that having now passed the Grave and Gate of Death, he now lived, and was alive for Evermore, and had the Keys of Hell, and of Death!

But

^{*} Και είδον όμοιον ψω άνθρωπε ένδεθυμενον ποδηρη, και περιεζοσμενον. κ. τ. λ.

But if these Things be so, we cannot suppose, that the Habit in which our Saviour appeared to his beloved Disciple, in the Isle of Patmos, almost 70 Years after his Crucifixion, was then affumed by him for the first Time;—and if he had worn it before, no other Time can be fixed upon but the Night in which he was betrayed; and therefore we have great Reason to conclude, that, in that Night the Sacerdotal Habits were appointed; the Christian Sacrifice ordained, and the Apostles consecrated to their Office.

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CHAP. IV.

Containing an Enquiry concerning Judas, and the Consecration of the Other Apostles.

ON this very interesting Part of our Subject, many Things will fall in our Way to be considered. And, in the first Place, it will be worth our while to enquire whether Judas Iscariat, Son of Simon,—the celebrated Traitor,—was present at the Institution of the Eucharist.

If the Book, commonly called The Apostolical Constitutions, was generally received as Genuine, and could be depended upon, the Point would be presently decided. For thus the Constitutions speak: Παραδες δε ήμιν αντιτυπα, μυς ηρια το τιμιο εωματος αντε και αίματος, Ιεδα μη συμπαροντος ύμιν, εξηλθε είς το όρος των έλαιων πλησιον τε χειμαρρε των κεδρων, όπο ήν κηπος . Now when he had delivered to us the Antitypes, the Mysteries of his precious Body and Blood, Judas not being present with us, he went out unto the Mount of Olives, near the Brook Cedron, where there was a Garden.

But

Apoft. Conflit. Lib. v. Cap. 14. Fdit. Cot.

224 Judas not present at the Eucharist.

But though the Constitutions contain an excellent Account of the Rites and Customs of the Primitive Church, yet, in the State they are now in, they cannot be considered as the Genuine Works of the Apostles; — no, nor yet of the celebrated Clemens, Bishop of Rome.

The Gospel of St. John was not published 'till A.D. 97, when All the Apostles had long finished their Course, and Clemens, in the Beginning of Trajan's Reign, had been condemned to the Mines. Yet, in the Constitutions we now have, the Gospel of St. John is very frequently cited; and that, for the Reasons now mentioned, could not be cited by any of the Apostles, or by Clement.

And we may observe farther, that, in the prefent Constitutions, it is positively affirmed, that our Saviour's Birth-Day happened on the 25th of December b. Now whoever assumes that, in the Year of our Lord's Crucifixion, there was a Full-Moon at Jerusalem on the 15th Day of the Jewish Month Abib, as there certainly was, and will calculate the Astronomical Full-Moons from that

Apost. Conftit. Lib. v. cap. 13.

that Day forward, to the present Time, will not only be convinced, that the present Vulgar Christian Bra is the true One; but that, supposing our Lord was crucissed in the 33^d Year of his Age d, our Saviour's Birth-Day was, according to the New Stile, on the 12th Day of Ottober;—and, which is very remarkable, that Day, in the Year of his Birth, was the First Day of the Feast of Tabernacles.

But though the Constitutions are not infallible, the facred Scriptures are; and if we carefully attend to them, they will afford abundant Satiffaction.

It is worth our while to observe, in the first Place, that the blessed Jesus spent the Night in which he was betrayed, in solemn and important Discourses. He knew that his Hour was come, that he should depart out of this World unto the

Q Father,

even I raysour w

^{*} Upon this Subject the Reader may confult three Letters in the St. James's Chronicle of March 7, March 26, and April 4, 1771, marked Eusebius.

This may be proved from the Eclipse of the Moon, which happetted about the Death of Herod. Vide Joseph. Antique Lib, xvii. cap. 6. p. 768.

226 Judas not prefent at the Eucharift.

Father, and having loved his own that were in the World, he loved them unto the End.

Some Things, he knew, would fall from him, which would fill their Hearts with Sorrow. Nevertheless, it was expedient for them to hear and know the Truth. It was expedient for them that he should go away. And he knew that his Abfence would be followed by many terrible Difasters. "They shall put you out of the Synagogues: Yea, the Time cometh, that who oever killeth. You, will think that he doth God Service! But let not your Heart be troubled, neither let it be afraid. In my Father's House are many Mansions: I go to prepare a Place for you; but I will come again, and receive you to myself, that where I am, there we may be also. In the mean Time I will not leave you comfortless: I will fend the Holy Ghost to comfort you, and to bring all Things to your Remembrance whatfoever I have faid unto you! Peace I leave with you; my Peace I give unto you! In the World ye shall have Tribulation: But be of good Cheer, I have overcome the World!"

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What Heart had ever conceived such wonderful Degrees of Philanthropy!—What Tongue had ever expressed them so tenderly!—And after much endearing Discourse of this Nature, he proceeded to the Celebration and Institution of the Eucharist;—of that Sacrifice which was offered for them, and for many, for the Remission of Sins.—For, without all Doubt, the Celebration of the Eucharist, and the Hymn that immediately followed, closed the solemn Business of that most awful Night, while Jesus continued in Jerusalem, in that upper Room which was prepared for the Celebration of the Passover. For, when they had sung an Hymn, they went unto the Mount of Olives!

St. Luke says nothing of the Hymn; but it appears from him, that the Discourse concerning Peter's Denial, was held in the upper Room in Jerusalem; for soon after that Discourse, Jesus came out, and went, as he was wont, to the Mount of Olives 8.

It should seem from the three Evangelists,

Matthew, Mark, and Luke, that the Celebration

O 2 of

Matt. xxvi. 30. Mark xiv. 26. Luke xxii. 39.

of the Eucharist had preceded that Discourse. But, in recording our Saviour's Discourses, the Evangelists do not always deliver them in the exact Order they were spoken. For both Matthew and Mark have noted that Jesus was gone out, before they related that notable Discourse with Peter. But St. Luke sirst relates that Discourse, and then says, that Jesus went out.

But if that Prayer which St. John has recorded in the seventeenth Chapter of his Gospel, was used at the Consecration of the Eucharist, as we shall presently prove it was, then, doubtless, the Discourse concerning Peter's Cowardise was previous to the Celebration of the Eucharist. For, after Jesus had spoken those Words, he listed up his Eyes to Heaven, and said, Father, the Hour is come! — Glorify thy Son!

But if these Things be so, then it is demonstrably certain, that Judas was not present at the Celebration of the Eucharist. For it appears from St. John, that when Judas had received the Piece of Bread, he went out immediately, and it was Night. And when he was gone out, then Jesus

b John xvii. i. 1 John xiii, 26, - 30.

Jesus said, "Now is the Son of Man gloristed, and God is gloristed in him. If God be gloristed in him, God shall also gloristy him in himself, and shall straitway gloristy him. Little Children, yet a little while I am with you. Ye shall seek me; and, as I said unto the Jews, Whither I go ye cannot come, so now I say unto you, A new Commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all Men know that ye are my Disciples, if ye have Love one to another k."

Simon Peter, ever forward to shew his Zeal, and wondering, perhaps, why he could not follow Fesus whithersoever he went, eagerly said unto him, Lord, Whither goest Thou? Fesus answered him, Whither I go thou canst not follow me now, but thou shalt follow me afterwards. Peter faid unto him, Lord, why cannot I follow thee now? I will lay down my Life for thy Sake!

— Fesus answered him, Wilt thou lay down thy Life for my Sake! Verily, verily, I say

" unto Thee, The Cock shall not crow, 'till thou hast denied me thrice !."

These are the critical words that determine the Time when Jesus listed up his Eyes, and said, Father, glorify thy Son m! For here is a direct and formal Prophecy concerning Peter's Cowardsice; and there can be no Pretence for saying, that the Prophecy is here misplaced;—for it was occasioned by the Discourse,—that short Discourse that immediately preceded it; and those Words were immediately spoken when Judas less the Room. Moreover, it appears from the other three Evangelists, that the Prophecy was delivered in the same Night in which the Eucharist was ordained.

Hence then we know the Time when the Son of Man was glorified, and God was glorified in him. And hence we are fully affured, that the Prophecy preceded the Prayer. And if the Prayer preceded the Institution of the Eucharist, then we have here a Demonstration, that Judas was not present at that sacred Ordinance. For, before the Prophecy was delivered, Judas was gone

1 John xiii. 36, - 38. In John xvii. 1.

gone out; and then followed the Discourse and the Prayer.

Now concerning that Prayer, there are feveral Things to be confidered.

In the first Place then we may note, that though our Translators have represented St. Matthew and St. Mark, as relating that our Saviour and his Apostles, just before they went to Gethsemane, sung an Hymn; yet the Original only says, viungavres. And though they who repeat Hymns do commonly sing them, yet it is certain, that Hymns may be either sung or said.

That Form of Words which we have in John will. may be called an Hymn, as well as a Prayer. But whether the Whole, or any Part of it, was fung by Fesus and his Apostles, cannot now be determined with Precision. It it observable however, that we are assured by St. John, that that Prayer was the last Act of Devotion that was performed that Night in the upper Room; for when that Hymn, or Prayer, was finished, Jesus went forth with his Disciples over the Brook Cedron. But it has been observed by the Evangelists St. Matthew and St. Mark, that when

they had fung (or rather finished) an Hymn, they went out to the Mount of Olives.—They give us indeed no Account whatever of that Hymn; but, fince it was the last Ast of that Night's Devotion, as that Hymn, or Prayer, which St. John has recorded, also was, we can hardly doubt whether that was the very Hymn, or Prayer, which has been mentioned by St. Matthew and St. Mark. But, as I said, Judas was not present at that Prayer; and if that Prayer, as we have proved, accompanied the Eucharist, then he could not be present when that solemn Service was ordained.

I know indeed, that many learned Men, both at home and abroad, have imagined, that the Hymn which is mentioned by the Evangelists St. Matthew and St. Mark, was that Hymn which the Jews always sung at the Passover, and other great Festivals, and was taken out of the Book of Psalms; beginning at the 113th, and ending at the 118th Psalm. This the Jews called him had had held; and they

" Matt. xxvi. 30. Mark xiv. 26. The Reader, if he pleases, may consult Johnson's Unblood. Sac. Part ii. p. 182, 183,

who imagine that our Saviour celebrated the Tewish Passover, on that Night in which he was betrayed, do, for that Reason, and no other in the World, imagine also that he then used the Great Hallel. But we have proved, that when the Eucharist was instituted, the Jewish Passover was not observed; and so we can have no Reason in the World for faying, that when they fung an Hymn, they fung the Great Hallel.

It is much more reasonable to suppose, that when a New Service was instituted, a New Hymn should be introduced; and not that old One which accompanied a Sacrifice which from thenceforth was to be offered no more. And if a New Hymn was introduced, why do we learch after any other than that which has been recorded by St. John.

The Truth of the Matter feems to be this: As neither Matthew, Mark, nor Luke have mentioned any Part of that Hymn, so St. John has recited but a Part of it, -and not the Whole; -Some Part of that which preceded the Eucharist, and was faid by Jefus alone; but omitting that Part which followed the Eucharist, and probably was fung by Jefus and his Apostles jointly.

The jobs will, i. Matt. xxvi. go.

The Reason why I think that the Whole of the Confecration-Prayer has not been recited by St. John is this: The Eucharist was certainly offered by Christ for the Remission of the Sins of the whole World, as well as for the Sins of the Apostles, and yet in those Words which are cited by St. John, Christ expressly says, I pray not for the World . Yet certainly he did pray for the whole World, and therefore but Part of the Confecration-Prayer has been recorded.

The learned Grotius feemed to think, that the Prayer which we now have in John xvii, was that very Hymn which has been noticed by St. Matthew and St. Mark?. But he did not care to speak out :- He only faid, "Perhaps it was fo."-And as he has given no Reason for his Opinion, I The Truth of the Matter feshed mid to divide

There are learned Men enough who have believed that the Apostles were consecrated to their Office by the Eucharist, and that the Prayer, recorded by St. John, was the Consecration Prayer, I shall only recite one Passage from the excellent Mr. Mede, whose Comments commonly carry

was fung by Jefus and his Apostles jointly. P Grotius in Matt. xxvi. 30.

irrefistable Conviction with them; and refer to

"Their Lord and Master, says he, prayed " unto his Father for them, faying, Father, " aylalor aurus in on and sin or [in for ess] Sanchify " them unto, or for, thy Truth; thy Word is "Truth; that is, Separate them unto the Ministry " of the Truth, the Word of thy Golpel, which is the Truth and Verification of the Promifes " of God, It follows, As They haft fent me into " the World, fo have I plfo fent them into the " World; (this is the Key that unlocks that be-" fore and after) and for them I fanctify myfelf, " that they might be sandified for thy Truth; that " is, forasmuch as they cannot be consecrated to " fuch an Office without fome Sacrifice to atond and purify them, therefore for their Confecra-4 tion to this holy Function of Ministration of "the new Covenant, I offer myfelf a Sacrifice " unto thee for them, in Lieu of those legal and typical ones wherewith Aaron and his Sons first, " and then the whole Tribe of Levi, were con-" fecrated unto thy Service in the Old," An Ellipfis of the first Substantive in Scripture is

co have borrowed his Note from Elede

not.

frequent. So here adn9ssa only is put for diaxona rus adn9ssas, Truth, for the Ministry of Truth 1.

Dr. Outram says, that, in this Place, a praçun can signify Nothing else but to offer a Sacrifice; and so he says it is explained by Chrysostom; and therefore he concludes, that when our Lord spake these Words, he offered himself as a Sacrifice to God!"

But there is One Text of Scripture which may be explained in few Words, and will, I think, throw great Light upon this Subject.—It is Part of that Prayer which was then offered to God, when an Apostle was to be chosen in the Room of the Traitor Judas. For when two had been appointed, the Rest prayed, and said,—"Thou, Lord, who knowest the Hearts of all Men, shew whether of these two thou hast chosen, that he may take Part of this Ministry

fruit and and bou north diller this cond has confirm.

Johnson's Unblood. Sac. Part i. p. 123, or 127. and Part ii. Introduct. p. 4, -6, and Whithy on Heb. ii. 11. Who yet feems to have borrowed his Note from Made.

and Apostleship, from which Judas by Trans-" greffion fell, that he might go to his own Place "? in was the build to look ods to

The Words Ministry and Apostleship from which Judas by Transgression fell, and which only I am concerned with at prefent, do not convey the Sense and Meaning, -the Force and Energy of the Original. The Sianovias nas anosolns, it is mapels Indus, fays the Greek.

There is a strong and beautiful Allusion in the Original, which is utterly loft in the Translation. Παραβαινω fignifies to turn afide, or to go out of the right Way as a Transgressor. The Words it is mapien Indas are a beautiful Allusion to John xiii. 30. He then having received the Piece of Bread went immediately out.—He then departed from the right Way in which he should have walked, and turned afide into the Path of Perdition. That is, he, like the Men at Capernaum', would no more walk with Jesus, but, turning his Back upon the Apostleship, went his Way.

And indeed, it appears from the Confecration-Prayer itself, that Judas was not present at it. Those

mitches T cards on lo stlessa 1 John vi. 66. · Acts i. 24, 25.

Those that thou gavest me, said our great High-Priest, I have kept, and None of them is lost, but the Son of Perdition, that the Scripture might be fulfilled ".—If Judas was not present at the Consecration of the Apostles, so neither could he be present at that awful Rite by which the Rest were consecrated to their Office; that is, the holy Eucharist.—But lastly;

It is certain from St. Luke and St. Paul, that the Eucharist was not instituted till after Supper w. Now then if our Saviour observed the Customs which universally prevailed among the Jews, as we have all the Reason in the World to believe he did, and so blessed a Loaf,—broke off a Piece,—dipped it in Salt,—and gave it to Each of those who were with him;—and if that be the ro hopes of St. John, as has been observed above, then it is certain that Judas was not pre-

but, turning his Back

[&]quot; John xvii. 12. Compare ziii. 18, and Pfalm xli. 9.

Mark fay, i βιοντων Se αυτων, which may, and ought to be translated, after they bad eaten. The other Expression, μετα το δειπνικαι, admits of no other Translation but after Supper.

Judas not prefent at the Eucharift. 239

fent at the Celebration of the Eucharist; for when he had received the Crust of Bread property he went out immediately.—Upon the Whole then we may be allowed to conclude, that Judas was not prefent at the Celebration of the Eucharist.

OUR great Mr. Mede, in a very elaborate Discourse, has fully provide that there were the Churches, that its appropriate Places for Christian

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fectated for that Passoiix mol at Seviour. He

does not fleer to think, that it was parpofily con-

If the Reader will be pleased to recollect what we have said above, concerning the Dislocations of Nariations sometimes observed in the Writings of the Evangelists, he will not be surprized at reading the following Words in St. Luke, though they are placed after the Words of Institution: — But behold the Hand of him that betrayeth me is with me on the Table. Luke xxii. 21. Or the Words may be thus translated, — has just been with me on the Table.

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Cueffs whereby this Plans was fanchfied."

A Still I think that does not carry the Matter to

think.

feat at the Celebration of the Eucharit; for when he had received. V. C. T. A. H. O. C. he went

Concerning the Consecration of the upper Room; which was furnished and prepared.

UR great Mr. Mede, in a very elaborate Discourse, has fully proved that there were Churches, that is, appropriate Places for Christian Worship in the Apostles' Times .- He has fixed upon the Canaculum Zion for One of them; but does not feem to think, that it was purpofely confecrated for that Purpose by our Saviour. He fays, indeed, " that our Saviour first ballowed it " by the Institution and Celebration of his Mystical Supper, and that it was thenceforth devoted to be a Place of Prayer, and holy Affemblies." -And he goes fo far as to fay, that "no Ceremonies of Dedication, no not of Solomon's "Temple itself, are comparable to those facred "Guests whereby this Place was fanctified." Still I think this does not carry the Matter to its true and proper Height. For he feems to think,

* See Mede's Difc. p. 319, &c.

think, that the Room was not fully appropriated to Religious Uses, and, consequently, not formally dedicated, 'till after the Ascension of our Saviour's and even the Descent of the Holy Ghost :- when fuch of the Disciples as had Houses, or Lands, sold them, and brought the Prices of the Things that were fold, and laid them down at the Apostles' Feet b. And he feems to think that this Room was at that Time given to the Apostles; and so the Church in that Place was faid to be founded by the Apo-Ales . - But there are feveral Things relating to this Subject, which well deserve our Notice.

We have already observed, and it cannot be noted too often, that, in Consequence of Adam's Sin, Men were so corrupted and defiled, that they had no Right to worship God, nor could be accepted by him. - Atonement was to be made by a Sacrifice more valuable than they could provide and offer. - The Disability so contracted could be removed only by the Blood of Christ! -The Earth alfo, and all its Appurtenances, were curfed for our Sakes: So that Nothing

could

the wed to three in

Acts iv. 34, 35. See Mede's Difc. p. 322.

could be used in God's Service, but what was first cleansed by Sucrifice.

For these gracious Purposes, Lustrative Sacrifices were appointed to the Jews. They were incapable, however, of securing the mighty Privilege longer than a Year—they were then to be renewed and repeated:—And that was to be done on the tenth Day of the seventh Month; which was the grand Day of Expiation.—Hence it is, that St. Paul, comparing, in his Epistle to the Hebrews, the Jewish and Christian Lustrative Sacrifices, observes, that it was necessary that the Patterns of Things in the Heavens should be purished with these (Sacrifices, that is, with the Blood of Bulls and of Goats) A but the Heavenly Things themselves, with better Sacrifices than these.

Now, in Order to understand this Passage fully, it must be remembered, that when Moses was commanded to make the Tabernacle, he was commanded to make every Thing according to the Pattern that was shewed to him in the Mount. For look, said God to him, that thou make them after their Pattern that was shewed to thee in

the Mount f. Now that Mount has the Name of Heaven, in the Scriptures. The Lord talked with you, faid Moses, Face to Face in the Mounts, And yet, when God delivered the ten Commandments, he faid, ye have feen that I have talked with you from Heaven h . - Just as the Firmament. that is, our Atmosphere, is called the Firmament of Heaven ; - the Clouds are called the Clouds of Heaven k; - and the Fowls are called the Fowls of Heaven. And in this Sense, as I conceive, St. Paul, speaking of the Jewish Tabernacle and Institutions, called them Patterns of Things in the Heavens ; - that is, of Things that were shewed in the Heavens. For the Expression. two in ross seavois, is most certainly elliptical; and either orw must be understood, or we must supply denderrow from Chap. viii. 5. If birow be fupplied, then furely the Tabernacle and its Furniture were formed from Things, that is, were Patterns of Things that were in Heaven before they were shewed in the Mount. But so we shall contradict the Apostle, who positively says, that

Ra the

^{*} Exod, xxv. 40. & Deut. v. 4. 1 Exod. xx. 22. Gen, i. 20. k Matt. xxiv. 30. xxvi. 64.

the Tabernacle, and its Furniture, were Patterns of good Things to come. Chap. ix. 11. and Chap. x. 1. And hence it is certain, that by Patterns of Things in the Heavens, the Apostle meant Jewish Institutions; and that by the Heavenly Things themfelves, he meant the Christian Institutions. - For as to the Things in Heaven itself, where God dwelleth, and where Christ sitteth at the Right Hand of God, they could want no Purification whatever. - The former, he fays, were purified with the Blood of Bulls and of Goats; - but the latter with better Sacrifices than those ; - doubtles, with the precious Body and Blood of Christ. - By them were we cleanfed from our Defilement;by them our Incapacity to worship God was all at once removed, and we were qualified to ferve the Living God; - by them our Priests and our Temples were purged and fanctified for Ever!

Now we have no small Reason to believe, that the large upper Room, which was furnished and prepared, and in which our Saviour celebrated the Eucharist, was divided into two Parts,—as the Jewish Tabernacle also was,—by a Vail that parted the Room nearly in the Middle;—and

that

that it was from that Moment set apart for the continual Use of Christians, —as a Place appropriated for their Worship.

As to the Room itself, there were divers Traditions in the Church concerning it, which well deserve our Notice. — Some of them have been preserved by our Venerable Bede; and more were afterwards collected by Nicepborus, a noted Church Historian.

It was fituated on the Summit of Mount Zion. There our Saviour washed the Feet of his Disciples;—there he instituted and ordained our holy Eucharist;—there were the Disciples assembled, when Jesus first appeared to them after his Refurrection;—and there too they were assembled, when the Holy Ghost descended, and they spake with Tongues as the Spirit gave them Utterance m.

Now it is furely very probable, that when a Room fo remarkable, and fo distinguished, was enlarged, as it certainly was,—if not when the Word of God encreased, and the Number of the R 3 Disciples

abranca or is superarrant to in a course

P For fome farther Particulars consult Mede, p. 321, 322.

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Disciples was multiplied in Ferusalem greatly p; —
yet when the Disciples returned from Pella, after
the Destruction of the City by Titus. It was still,
however, built upon the same Model; and as
nearly upon the same Spot as possible.

For we are affured by that elegant Writer, St., Cyril, who was Bishop of Jerusalem, about the Year of our Lord 350, and must therefore have been well acquainted with such a Fact,—and by him we are assured, "that the Holy Ghost, who "spake by the Prophets, and descended upon the Apostles, on the Day of Pentecost, in the Appearance of siery Tongues, did descend, "not only in Jerusalem, but IN THE UP. "FER CHURCH OF THE APO" STLES."

As to the Expression, the upper Church of the Apostles, Dr. Mill rightly concluded from it, that the Church was divided into two Paris,—

· Manda low her a Acts vi, 7:00 the bonners

Ολόσμεν το πυευμα το άγιον το λαλησου ε Προφηταις, και έν τη Πεντηκος η κατελθου έπι τυς 'Απος ολως έν ειδα πυρινων γλωσσων, ένταυθα έν τη Ιερυσαλημ, έν τη ανωτερα των Απος ολων έκκλησια. Cyril, Hieros. Catech. xvi. p. 225. Edit. Mill.

is confirmed by the Form of the Church standing there at this very Day; which, being built after the Model of the Old Church, is divided into two Parts, called the Upper, and the Lower;—and for this he quotes Franc. Quarefinii Elucid. Terræ Sanctæ. Lib. iv. Peregrin, iv. cap. 5.

I have not Quaresmius by me; — nor indeed any other Traveller, from whom I could expect Information, but Mr. Maundrell; and he has grievously disappointed me indeed! His Account is lame and imperfect, if not contradictory.

It was certainly One of the greatest Curiofities he could have visited in those Parts; and yet he has given but this poor and unsatisfactory Account:

"A little farther without the Gate is the Church of the Canaculum, where they fay "Christ instituted his last Supper: It is now a "Mosque, and not to be seen by Christians P."—It is not, he says, to be seen by Christians!—And yet within sour Pages he writes thus:

R 4 "The

avishiopai bna saka

Maundrell's Journ. from Jeruf. to Aleppo. Oct. Edit.

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" The Chapel of the Ascension the Turks have

" the Custody of, and use it for a Mosque. There

are many other holy Places about Jerusalem

which the Turks pretend to have a Veneration

" for, equally with the Christians; and under

that Pretence they take them into their own

" Hands. But whether they do this out of real

" Devotion, or for Lucre's Sake, and to the End

" that they may exact Money from the Christi-

ans for Admission into them, I will not deter-

voully disappointed me indeed !

" mine 4."

And yet Mr. Maundrell himself found by Experience, that Gold had some Power in the Holy Land, as well as in Europe!—It procured Admittance into an Oratory, which yet the Turks kept in their own Hands, and held in great Veneration.—It is pity he did not try its Power at so extraordinary a Place as the Church of the Canaculum! But,

- quandoque bonus dormitat Homerus!

However, the Testimony of St. Cyril, who was Bishop of the Place, and a knowing and inquisitive Man,

Maundrell's Journ &c. p. 104. 105. Idem. p. 67, & 79.

Man, is a competent Witness; since he must have been sufficiently acquainted with the Fact. As to the Expression in τη ανωτερα των Απος ολων εκκλησια, the upper Church of the Apostles, — we must not so understand it, as if one Church was built over another; for it only denotes the Higher, or more Honourable Part of the same Church; — as in St. Luke, Φιλε, προς αναδηθι ανωτερον, Friend, go up bigber ; — into a more honourable Place.

Now that Part of the Church which at prefent we call the Chancel, was indeed higher than the other Part; for we learn from St. Chrysoftom, that the Bishop went into it by an Ascent.

This Part of the Church was distinguished by several Names: It was sometimes called Bema, or Tribunal; — sometimes Sucias neion, or the Altar-Part. Some called it the Presbytery; others, the Ayion, the Holy Place, or the Santhuary; — and by Eusebius, in his beautiful Description of the Church at Tyre, the uppermost Part of the Church is called Ayia Ayian, the Holy of Holies: For though he there applies it to the Altar, yet doubt-

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doubtless the Altar took that Name from the Place where it stood.

In other Places he calls it 'Aylarma, the Santini ary; which is the Name by which the Tewish Temple is distinguished in the Septuagint. We are informed too by Eulebius, and Others, that this Part of the Church was separated from the other Part, "by Rails of Wood, very curiously " wrought, resembling Net-Work, that it might " be inacceffible to the Multitude," I am not fure that fuch Rails were found in all Churches: but I think that all Churches were divided into two Parts, by Means of Vails which were hung at the Entrance of the Holy of Holies, - to conceal the Altar from the View of Catechumens and Unbelievers .- They are mentioned by the Historians Eusebius", and Evagrius, and by several Others of the Ancients, Capally Williams Charles

But the Words of Chrysastom are too remarkable to be passed over; — perhaps my Reader will think that he has been too Oratorical upon this Subject, and carried the Matter rather too far. — "When

Ewag. Hift. Eccles. Lib. vi. c. 21. cum Not. Vales.

When the Sacrifice is brought forth, and

" Christ is offered, - when you hear this Ad-

" monition, -let us all join together in Prayer,

-- when you fee the Vails drawn up, -then

imagine that you see Heaven opened, and the

Mangels descending from above w." They who would see more upon this Subject may consult Bingham, Antiq, Book viii, Chap. 6. Vol. 2.

For my own Part, I cannot but think, that in all this they followed the Pattern that was shewed them on Mount Zion, — the Form of the Canaculum, — the large upper Room, of which St. Mark says, that it was is puperor, irospor. And I cannot but consider our Evangelist as speaking of the two Parts of that upper Room; — and of the first Part, — of that in which our Saviour and the twelve Apostles cat the common Supper, he says it was is puperor, furnished, viz. with Beds, or Couches, according to the Custom of the Jews. And in this Sense the Word is puperor was understood by the Spriae, Arabit, and Æthiopic Translators of St. Mark.

But

* Chryfost. Hom. iii. in Ephes. p. 1852.

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But the Word irospor must be applied to the upper Part of the Room, in which, idiorton advant, according to St. Mark,—or seconding to St. Mark,—or sera to determinate, according to St. Luke, and St. Paul;—that is, after they had eaten, or after Supper,—Jesus instituted the Christian Sacrifice of Praise. And I think the Word irospor, has a manifest Allusion to the following Words of Solarmon, and directs us to them; and in them he says of Wisdom, insparen is apartner the saurns own, xas into sparen the saurns of the Room, She bath mingled ber Wine in the Cup, she hath prepared her Table 1.

And in this Part of the Room, then, there was, as I think, a proper Altar.

And here it would be useful to enquire, how this Part of the Room, prepared as it was, had been represented and described by the Sanctum Sanctorum, or Holy of Holies, of the Tabernacle. But St. Paul, as I think, has mentioned our Holy of Holies more than once; and it will therefore be proper to enquire what he has said about it. In Heb. Chap. ix. v. 24. we meet with these Words:

But

Οὐ γαρ εἰς χειροποιητα άγια εἰςηλθεν ὁ Χρις ος, ἀντετυπα των αληθινών, 'αλλ' εἰς αὐτον τ έρανον, νυν ἐμιφανιθηνώς τω προσωπώ το Θεο ὑπερ ήμων.

Our Translators understood the Apostle as affirming, that when Christ was upon Earth, he did not enter into any holy Places made with Hands. And several Men of good Learning have conceived, that by ayia i xeponounta, the Apostle meant to describe airon season, Heaven itself, as the Antitype of the Jewish Holy of Holies: And herein they have followed Josephus; and perhaps have been missed by him.

That Christ is gone into Heaven, and that Heaven is an Holy Place, must needs be granted. But I apprehend, that, in this Passage, our Apossile did not intend to consider the Jewish Holy of Holies as a Type, or Representation of Heaven! — For, in the first Place, it is by no Means certain, that by the area xeromana, the Apostle meant the Jewish Holy of Holies. — And yet, granting for a Moment that he did, —still it does not appear, that he considered that Place as a Type of Heaven.

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He says indeed of the apas, that they were considered to an analysis, which our Translators have rendered, very improperly, Figures of the true: For annoting cannot be properly rendered a Figure, or Type; but quite the Reverse: It is, and must be, strictly speaking, the Antitype;—That was represented by some Type.

The Word is used but twice in the New Testament: In 1 Peter iii. 21. and in Heb. ix. 24. In the first of these Texts, it is undoubtedly an Antitype;—the Text expressly says so. And why then should it have a contrary Meaning in Hebrews?—There the Original says, deriture two singular says, deriture two singulars. Now singular says, deriture two singulars. Now singular says, deriture two singulars and singular says. The Expression therefore is Elliptical.

Now as the Hebrews have no Terminations whereby to distinguish Comparatives and Superlatives from Positives,—they express the Superlative Degree by a Repetition of the Positive;—putting the repeated Word in the Genitive Case: And herein they have been sometimes followed by the Greeks, though they have Terminations.

Thus

Thus, in the Elettra of Sophocles, we meet with this Expression, Sudain Sudains nupars, then art most unbappy! - St. Paul's Expression then must be filled up in this Manner; - arrivora answa Ton can 9 www; that is, the most true, or perfett, Antitypes. - Movor too is frequently understood; and so it may be here, after the Words, Of yae. - The Meaning then of the Apostle may be thus expressed in English:

" For Christ did not only enter into the Holy of Holies that was made with Hands, -into the most true and perfect Antitypes, - but " into Heaven itself also, now to appear in the " Presence of God for us."

Or the Words, without woror, may be read interrogatively, in this Manner. - It might have been objected by Some to the Jewish Converts, that if Christ had obtained that perfect Remission which his Followers pretended, he ought to have entered into their Holy of Holies, and have offered Something more acceptable to God than the Blood of Bulls and of Goats.

St. Paul then admits, and even strongly affirms, that Christ should have something to offer 2; - that

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the Heavenly Institutions themselves ought to be consecrated with better Sacrifices than their Types had been a.—The Objectors might not know, or believe, that these Things bad been done;—but the Jewish Converts might. There were Facts which were well known at that Time; and all true Disciples believed them.—St. Paul then admits the utmost Force of all such Objections, and then smartly asks his Converts;—All this is true. And did not Christ enter into the most holy Places made with Hands,—if not into the Jewish, yet into their most true and perfect Antitypes,—yeab, into Heaven itself, now to appear in the Presence of God for us!

Our Attention is next fixed upon the End for which Christ entered into the Holy of Holies. He therefore entered, of that he might put away Sin by the Sacrifice of himself,—to bear panal, once for all, or, all at once, the Sins of Many — And this Circumstance will guide us to the Truth. For certain it is, that the Christian Holy of Holies, wherever it is, is compared with the Jewish Holy of

Heb. ix. 23. b Axed is used in this Sense in John xvi. 24.

Heb. ix. 26, — 28.

of Holies, as Antitype with Type; and the Purification of the One is to be judged of by the Purification of the Other: Both were to be cleansed by Sacrifice: In the One as well as the Other an High-Priest was to offer; an High-Priest after the Order of Auron; and an High-Priest after the Order of Melchisedec; and the Christian Holy of Holies must be sought for either in Heaven, or in the large upper Room on Mount Zion. But it appears from this Passage of St. Paul, that where Christ offered, there he fuffered, and that his Offering was prior to his Suffering, for he therefore offered that he might suffer: and if he had aften offered, he must have often suffered. As therefore he suffered in the Garden, and on Mount Calvary, so he offered himself. symbolically, on Mount Zion; and there therefore was the first Christian Holy of Holies; - there he obtained Eternal Redemption for us 3- and there he purged our Consciences from dead Works to ferve the Living God d.

This Privilege had indeed been procured for the Jewish Church, by the Blood of Bulls and of

Goats,

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Goats, and the Ashes of an Heiser sprinkling the Unclean; — but only from Year to Year; — whereas the Blood of Christ secured the great and glorious Privilege for Ever!

Here then the Offerings are evidently compared. But St. Paul had just before observed, that the Place itself where the Blood of Bulls and of Goats was offered,—the Jewish Holy of Holies,—was a Type s. But of what could that be a Type, but of the Christian Holy of Holies?—Where therefore the Christian Offering was made, there was the Holy of Holies; and surely then it was upon the Holy Hill of Zion!

It is true indeed that our Saviour had a Body composed of real Flesh and Blood; and that that Body was called a Temple h. That, I suppose, was the Tabernacle so celebrated by St. Paul;—the True Tabernacle, which the Lord pitched, and not Man;—the greater and more perfect Taber.—

e Heb. ix. 13. See Heb. viii. 12. ix. 11, — 15, and 25.
x. 10, — 18. E Heb. ix. 9.

b John ii. 19,—21. And perhaps it was in Allusion to this that the Angel Gabriel was directed to call Jesus to ayur, when he faluted the Virgin Mary. Luke i. 35.

Heb. viii. z.

Tabernacle, that was not made with Hands, that is to fay, not of this Building k .- But, if any Part of this Building could be reckoned more holy than the Rest, and so might be, more emimently, the Antitype of the Holy of Holies, - which is hard to fay, - still it was a Temple in which He only could worthip; and therefore fome Other Holy of Holies feems to have been necessary for the folemn and united Worship of his Church. There then was the Christian Holy of Holies. where the Body and Blood of Christ were offered, and they were the better Sacrifices by which it was purified both summer & burger as to more line

We do therefore as affuredly know the Holy of Holies into which Christ entered, as we know the Holy of Holies into which Aaron and his Succeffors entered. If that Part of the Jewish Temple was the Holy of Holies, where the Blood of Bulls, and of Goats, was offered, on the grand Day of Expiation, then that upper Room on Mount Zion was the ayıa, the Holy of Holies,the most perfect Antitype, - where the Blood of Christ, - the true Antitype of the Blood of Bulls

and

and of Goats; was offered on the Day of Crticification; which was our Day of Expiation; for then were our Constiences purged from dead Works, to serve the living God m:—Not only for a Year, but for Ever!—And this, I think, is what St. Paul means, when he says, "We have "Hope which entereth into that [viz. that Place] "which is within, or beyond the Vail: Into which our Forerunner, Jesus, entered for us, when he was made a Priest for Ever; after the Order "of Melchisedec".

And therefore I cannot but wonder, that some Gentlemen of Sense and Learning should fatigue themselves with a Journey to Heaven, in Search of the igna, into which our Saviour entered, since it might have been so easily discovered on Earth. And I wonder still more, that they should consider the little Church at Jerusalem, as that Tabernacle which was made without Hands, through which our Saviour entered into Heaven. For whoever shall carefully consult the sacred Original, will find, that our Saviour spake not of Going, but of Coming; of descending from Heaven, not of ascend-

ascending thither. And with what Propriety that little Flock which belonged to Christ, just before his Ascension, could be called a greater and more perfect Tabernacle, let Others judge.

I am persuaded, then, that the Apostle's Meaning may be thus expressed. — Having then observed, that the Meaning of the Jewish Holy of Holies neither was, nor should be revealed while the First Tabernacle was standing; — 'till the first Covenant was disannulled; — that it was, at best, but a Type, or Shadow ; — that eyen the Services therein performed were only Carnal Ordinances, appointed only 'till the Time of Resormation & — that is, 'till Christ should come.

He then goes on to observe, that when Christ came, and was to be made an High-Priest of good Ordinances not then established , he came with a greater and more perfect Tabernacle, not made

follytall had bottes a Siz + opt solls of with

• Heb, ix. 9. P Heb. ix. 10.

The Words των μελλοντων άγαθων require some Substantive. I have therefore supplied δικαιωματων, Ordinances, lecause it is the Substantive last mentioned, and because it makes the Sense perfect; — and μελλοντων, signifying any Thing suture, may as well be translated, not then established.

with Hands, that is to fay, not of this Building.—
Neither did he enter into the Holy of Holies with
the Blood of Bulls and of Goats, but he entered
therein once for all, with his own Blood, having
contrived Eternal Redemption.

Our Translators have supplied the Words for us. But surely the Word Redemption may be applied to Things as well as Persons, — to the Place of Worship, as well as to the Persons who worship therein; — for That, as well as the Worshippers, had contracted Desilement, and therefore needed, as well as the Jewish Holy of Holics needed, Redemption, or Reconciliation.

But if Reconciliation must be applied to Places, as well as Persons, as may fairly be concluded, since that was the Case with the Mosaical Atonements, and Nothing is here particularly specified, it must be some Place on Earth; and as Jesus did actually enter into a Place called the Holy of Holies, we can fix upon no other Place but that upper Room, in which Jesus said of the Wine, This is my Blood of the New Covenant, which is shed for You, and for many, for the Remission of Sins.

Sins ! And we have already observed, that the Sins then remitted, were, as to their Nature, the fame with those remitted by the Blood of Bulls and of Goats, on the Day of Expiation; and that was a natural Corruption and Defilement, contracted by the Fall, which rendered every Person, and Thing, upon Earth impure, whether it was animate, or inanimate; so that None could worship God, nor could any Thing be employed in his Service, 'till it was purged and purified by Sacrifice; - 'till Remiffion, and Eternal Redemption, was contrived and accepted - And thus is the Christian Scheme of Redemption rendered perfect. - All Things correspond together; - as the Jews had their Types, their Antitypes are Ours; and we know both the One and the Other.

Let us now fee how the large upper Room on the Mount Zion, parted by a Vail, and furnished and prepared as it was, had been represented by the Jewish Santiuary, and the Holy of Holies.

Now that Part of the Jewish Temple which was called the Holy Place, was furnished, on the Day of Expiation, with a noble Golden Candle-

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stick; and if there was no real Golden Candlestick in the first Part of the upper Room, He was there who was represented by it; — He was there whose Word is a Lamp unto our Feet, and a Light unto our Paths. — He was there who was a Light to lighten the Gentiles, and to be the Glory of his People Israel "; and amidst those Candlesticks who were to illuminate the World."

If there also was the Shew-Bread, on which was a Memorial before the Lord continually w, in the upper Room likewise was Bread and Wine, Part of which was eaten in the first Part of that Room, as the Jewish Priests did eat in the boly Place x; and as David, and they that were with him, did cat the Shew-Bread in the House of God y. And with

* Pfalm cxix. 105. " Luke ii. 32. " Rev. i. 20. " Levit. xxiv. 5, — 9. " Levit. xxiv. 9.

I Sam. xxi. 1,—6. Matt. xii. 1,—8. Mark ii. 23,—28. Luke vi. 1,—5. The Show. Bread, and the first-Fruits of Corn, were Types of the Resurrection. And, as I think, the Fact here recorded came to pass on the 16th Day of the first Month, which was the second Day of the first of the three great Festivals, or Sabbatbs. And this, I think, is the Reason why St. Luke calls that Day Seutepons wor. And hence we see the Conduct of Dayid was applicable to this Occasion.

with Part thereof was made that Memorial which ought to be in the most holy Place, and before the Lord continually.

Now, on the Day of Expiation, there was, in the Holy of Holies, the golden Altar of Incense, and the Ark of the Covenant overlaid
round about with Gold, wherein was the golden
Pot that had Manna, and Aaron's Rod that
budded, and the Tables of the Covenant; and
over it the Cherubims of Glory, shadowing the
Mercy-Seat. This was the Furniture of the Holy of Holies; and this is the Interpretation.

The Ark was the Token of a Covenant which was to be ordained in the Hands of a Mediator; and it may be that the incorruptible Wood, and the pure Gold which composed the Ark, might serve to shew, that the Mediator should consist of two Natures; and, in One Person, be both God and Man. But be this as it may. If God dwelt upon the Mercy-Seat, between the Cherubims, he was surely in the n on Mount Zion.

or ing our Order, while the Holy Choff do

To the Altar of Incense that Table, or Altar, answered, on which the Body and Blood of Christ were laid;—that pure Offering which Malachi foretold a; and was offered not by Incense, but by its Antitype, which is Prayer.

If the Ark was overshadowed by the Cherubins, doubtless they overshadowed also that Christian Altar, at which Jesus Christ himself was the officiating Priest, and on which the Holy Ghost descended!

Mercy-Seat, intimating thereby a Defire to know the Mystery of the Ark, and of the Covenant;—the Angels of God are represented in the Scriptures, as defiring to look into that Grace and Salvation of which the Prophets enquired and searched diligently;—into the Sufferings of Christ, and the Glory that should follow; into the Gospel of God, with the Holy Ghost sent down from Heaven b;—and more especially at That Time when the Christian Sacrifice was first ordained!—And still do they surround our Altars, joying and beholding our Order, while the Holy Ghost defeends

feends to fanctify the Gifts that are laid upon them !- Still is it firictly true, that the Train of the Lord, that is, his holy Angels, fill our Temfer before the Lord, to offer both Girs up selq-

If Manna was a Type of our Eucharist, the Pot of Manna, furely, was fufficiently fupplied by the Eucharift itself, - by the true and living Bread that came down from Heaven !-- And which God fill giveth to his Church ! mashen ad at all mind .

If the Ten Commandments were contained in the Ark; - a New Commandment was given, and in that upper Room, and in the upper Part of it, which contained, in One Word, All the Commandments that had been written ! - This is my Commandment, that ye love one another, as I have loved you . - And we know him who faid. All the Law is fulfilled in this, Thou fhalt love thy Neighbour as thyfelf. And whatever Commandment there was in old Time, it is briefly comprehended in this Saying, namely, Thou fhalt love thy Neighbour as thyfelf on any aron II spoon, as there was in the Holy of Holles,

whenever the Ligh-Prieft carered into it; I as

See Mede's Works, p. 343, - 347. d John xiii, 12. · Gal. v. 14. Rom. xiii. 9.

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If the Ark, by containing Aaron's Rod that budded, contained a standing Proof, that the Lord had chosen Aaron, and his Family, to minister before the Lord, to offer both Gifts and Sacrifices for Sin;—the upper Room on Mount Zion contained a more full and evident Demonstration that Christ was called of God to the Priest-bood, as was Aaron;—that Christ did not glorify himself to be made an High-Priest, but he who said unto him, Thou art my Son, this Day have I begotten thee,—called of God an High-Priest, after the Order of Melchisedec f.

Aaron's Rod was indeed a Proof that he was a Priest; but not that he was a Priest of a Particular Order that had been appointed before him;—but the Eucharist is an undeniable Proof, not only that Christ is a Priest, but that he is a Priest of an higher Order than that of Aaron; for it proves him to be a Priest after the Order of Melchisedec!

Room, as there was in the Holy of Holies, whenever the High-Priest entered into it; That

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Type: and there was no Need of Incense for him that offered Prayer: There was what far excelled the Blood of Bulls, and of Goats, there was the Body, and the precious Blood of Christ; and they were offered to God by Prayer .- There was the Blood of Sprinkling s, called fo in Allusion to the Blood that was sprinkled on every Day of Expiation h .- There was That Blood which speaketh better Things than that of Abel: For the Blood of Abel foretold Sufferings and Martyrdom, without foretelling the Glory that should follow: But we have Peace with God, through our Lord Jefus Christ i. - through the Blood of the Everlasting Covenant k. Ale of the opening with

And thus we fee how every Thing was reprefented in the Holy of Holies, and fulfilled in the upper Room on Mount Zion; and how then can any One pretend to think, that the One was not as highly confecrated as the Other.

Farther than all this, there is some Reason, I think, to believe, that when St. Paul fays, Xpisos Bearing when thete Things were thus codained

the Penglis went absent amonde first Tabewayke # Heb. xii. 24.

h Levit. xvi.

i Rom. v. i.

k Heb. xiii. 20.

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Christ baving contrived Eternal Redemption, entered once for all into the Holy of Holies, he then spake of the Upper Part of that upper Room where our Saviour instituted the Christian Sacrifice.

For we may observe, in the first Place, that are and are around, denote those Parts of God's Temple, which we distinguish in our Language by the Santtuary, and the Holy of Holies. And sometimes to are are alone stands for the Holy of Holies. But I don't remember that to are are is ever used for Heaven itself in any Part of the Bible.—
Neither do I think it right to say of Christ, that he entered into Heaven once for all.

We may now then go on to observe, that the Holy Ghost himself hath informed us, that the very Vail of the Temple was fignificative. It divided the Temple, or Tabernacle, which was an oblong Rectangle, into two unequal Parts, one of which, the Holy of Holies, was a perfect Cube. The other Part was called the Sanswary, and sometimes the first Tabernacle.

Now when these Things were thus ordained, the Priests went always into the first Tabernacle,

accomplishing the Service of God ! But into the fecond, or Holy of Holies, None of them were ever fuffered to enter. They were stopt and hindered by a Vail, which they were not fuffered to pais. The Holy Ghost this fignifying, - that the Way into the Holiest of all was not yet made manifest. while the first Tabernacle was yet standing m. Thus it stands in our Translation, which I cannot but confider as exceedingly faulty in this Cafe. The two ayour odos, is translated, as if it was the eig ra ayıa olov, which would make the Apostle guilty of an unpardonable Breach of Grammar; and no Instance can be produced, either from the Scriptures, or any Classic Author.

Our Commentators feem to be misled by our English Translation, as they too frequently are; and they have not much mended the Matter by fuppofing, that by : Two ayim, the Holy of Holies, Heaven must be meant. And so they represent the Holy Ghost, as faying, that the Way to Heaven was not made manifest, while the first Tabernacle was flanding. s, and appointed woN were then concealed by a Va

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Now such an Opinion seems to me to be rash, and ill-grounded.—Shall we say, or think, that Abraham, and the Prophets, did not know the Way to Heaven!—That is, did not know how to please God!—The Vail then could not be defigned to intimate, that the Path, or Way, to Heaven was concealed, nor should be discovered, while the Tabernacle of Moses, or Solomon, was yet standing. For this is not only contrary to found Theology, but charges, as we have seen, the elegant and sacred Writer, with such a Breach of Grammar as is absolutely unpardonable.

Olos, like as Via in Latin, has several Significations, which must be determined by the Words connected with it.—It sometimes signifies the Reason or Meaning of a Thing,—the End and Design of its Appointment,—the Judgments, Decrees, and Designs of God.

It seems then to have been the Design of the Holy Ghost to say, that the Ends which God had in View, when he divided the Sanctuary into two Parts, and appointed the Furniture peculiar to each Part, were then concealed by a Vail;—that

those Mysteries neither were, nor should be, fully revealed, while the Tabernacle was yet standing; — that the Ways of God in this Case, as in many Others, were unsearchable, for the Present; and would remain so, 'till the Mysteries of the Law were accomplished, and all its Types sulfilled in Christ.—'Tis well if they are fully understood even now!—'Tis well if the Vail is not still spread over them!

Thus much; however, I think, we do most affuredly know: We know that the several Parts of the Jewish Temple, together with their Furture, and the Services appointed to be performed in them, were typical of better Things to come. As they were but Patterns, Resemblances, Representations, and appointed only for a Time, they could not make him that did the Service perfect, as pertaining to the Conscience;—he well knew that the Gifts and Sacrifices which he was appointed to offer, had no Efficacy after the Expiration of one Year; and were therefore to be repeatedly offered, Year after Year continually.

If then the Jewish Holy of Holies was but a Pattern, we have a Right to expect the Substance

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of which that was but the Shadow. If the Jews had the Shadow of good Things to come , still the Body is of Christ P, and of Christ only. If therefore the Resemblance must be followed by That which was resembled, — if the Holy of Holies was the Pattern of a Sanctuary, that was to be

· I cannot but think that the famous Eufebius of Cafarea, had this Verse in his Thoughts, when, speaking of the Eucharift, he faid, Our Saviour commanded bis Disciples Tor sixora TS is is ownavos from bar, to offer the Image (Representation) of his own Body. Fuseb. Demons. Evangel, Lib. viii. And I the rather think fo, because in another Part of the same Work, (Lib. i. Cap. 10.) he calls the Eucharift Tur any Peter, the Verity itself. So that any here and excer are with him sometimes fynonymous. - The Sentiment, and the Language too, he evidently borrowed, as feveral Others of the Ancient Writers did, from the Epistle to the Hebrews, and particularly from this Paffage, and some Others in Chap, ix, - It should feem therefore that St. Paul's Expression, avruy Tur Eixeva, the very Image (or Representation) was understood by Eusebius of the Eucharist. - However, by calling the Eucharist Excer, he plainly condemns Transulflantiation. And it is moreover certain, that he confidered the Eucharist as a true and proper Sacrifice ; for with him works figuified to offer ; and can there fignify Nothing elfe. - Eusebius never imagined that our Saviour commanded his Disciples TO MAKE an Image of his Body.

P Coloff. ii. 17.

still more Holy, where should we look for it but upon the Holy Hill of Zion. "For the Hill of "Zion is a fair Place, and the Joy of the whole "Earth; upon the North Side lieth the City of "the Great King; God is well known in her "Palaces as a sure Refuge ! — Very excellent "Things are spoken of Thee, Thou City of God! "For God loveth the Gates of Zion more than "all the Dwellings of Jacob! For there shall "be his Rest, and there shall his Habitation "be the same of the

All this is spoken of Days that are still suture; \(\square \) and we must wait with Patience for the Accomplishment. But since St. Paul says, that the Tabernacle itself was a sugaroun, a Representation is fince we have Reason to expect the suture Descent of Christ upon Mount Zion, and that a Magniscent Temple will be raised for his Service upon that very Mountain, and probably on that very

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also Hieron. Epitaph. Paula. Vol. i. sol. 82. Erzsm. Edit.
Psalm exxxii. 14, 15.

" Just thus he speaks of the Representative Sacrifice of Isaac;—he received him again in the Way of Representation. Heb. xi. 19.

most with them in the Ends of the fountcenth

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Part of it where he instituted the Christian Sacrifice,—as Solomon built his Temple on that very Part of Moriab where a Representation of Christ's Personal Sacrifice had once been made v;—and as the Upper Room in which the Eucharist was ordained, was ever after set apart for Divine Worship,—we cannot but consider it as consecrated, at that very Time, and by that very Sacrifice, which consecrated the Apostles to their Office.

Now that That upper Room was indeed divided by a Vail, as the Jewish Temple also was, may be easily collected from a remarkable Text of Scripture, which otherwise seems to be almost inexplicable.—Lightfoot's Solution is a strange One. Supposing the Words were spoken at Bethany, it is not very probable, that he and his Apostles should walk, after Supper, to Jerusalem, and there sinish a Discourse that had been begun at Bethany. But the Words were not spoken at Bethany, but in Jerusalem, as we have seen. We meet with them at the End of the sourteenth Chapter of St. John.—Our Saviour is there represented as saying, in the Middle of a very long

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Discourse, — Arise; — let us go bence w! — Yet it is certain, that they did not leave the upper Room at that Time, nor for a considerable Time after; for the Eucharist had not then been offered; — the Consecration-Prayer had not then been made.

But if we only suppose, that the Room was divided into two Parts, as that Church certainly was, which stood upon the same Spot of Ground, in the Days of Cyril, a samous Bishop of Jerusalem,—and was built, probably, after the Pattern which was shewed in the upper Room,—then all will be extremely easy.

In the lower Part of the Room, which answered to the Sanctuary, they eat a common Supper, as the Priests did eat the Shew-Bread; and when that was ended, μετα το δεπνησαι, Judas arose, and departed to betray his Master. Jesus then immediately began a very important Discourse, well suited to the present Occasion. And when he had said all that he thought was requisite in that lower Part of the Room, he invited the Eleven Apostles to go up bigber;—to pass the Vail; and to enter,

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with him, into the Holy of Holies. There then he offered, and there he ordained the Christian Sacrifice of Praise. There he fignificantly shewed them, that the Way into the Holy of Holies was now opened for their Service;—there they obtained a Privilege, which had hitherto been vouchsafed to None but to the High-Priest only;—there they saw that Body broken which the Vail of the Temple had prefigured; and there they saw that Blood of Sprinkling, of which that sprinkled by Aaron, on the Day of Expiation, was but a Type and Shadow.

And thus have we Freedom of Access to the Holy of Holies, by a new and living Way, which has been consecrated for us by the Blood of Jesus, and by the Vail, that is to say, his Flesh , for, as has been observed, the Vail was a Type of his Sacramental Flesh, as the Temple itself was a Type of his Natural Body.

And thus by One Offering he hath perfected for Ever, both Those who would come to God through him.

Heb. x. 20. y John ii. 19, — 21; For in him dwelt all the Fulness of the Godhead bodily; and that made his Body a Temple. Coloss. ii. 19

him, and the Places also where Men ought to worship. Only it should be noted here, that the Oblation was continued in the Garden, and on the Crofs: when he had offered Himself then he suffered; but his bodily Sufferings ended on the Crofs; and now he ever liveth to make Intercession for us in Heaven Follow GH on the Holy GHoffneyeeth

And that this our Boafting is not in vain, that the Confecration has been fully made, and the Sacrifice of Confecration accepted in Heaven, is demonstrably certain from the Descent of the Holy Ghost, in the Upper Room, on the Apoftles ; Ifor he thereby fet his Seal to their Conof Salemen, fo a Sound from Heaven .noisteness

When Solomon had prepared Burnt Offerings and Sacrifices, and had laid them upon the Altar he had raifed, - then Fire fell from Heaven, and confumed them all - Thereby did the Almighty teftify his Approbation; if will be added A sait

Jesephus tells us, that upon this Extraordinary and wonderful Appearance, the People immediately concluded, that God had thereby de-

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² Heb. ix. 14. 2 Chron. vii. 1.

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clared, that he would dwell in that Temple, and that therefore they fell upon their Faces, and worshipped b.

Now as the Descent of that Fire was a sure Indication of the Presence of God, and that the Temple was thereby consecrated to his Service; — so the Presence of the Holy Ghost in the upper Room was manifested, when there appeared cloven Tongues like as of Fire, and it sat upon Each of the Apostles, and they were filled with the Holy Ghost, and spake with Tongues, as the Spirit gave them Utterance.

And as the Glory of the Lord filled the Temple of Solomon, so a Sound from Heaven filled all the House where the Apostles were then fitting d. and such a special Presence was a sure Sign of Confectation.

In so gracious, and so visible a Manner, did the Almighty testify his Approbation of that wonderful Sacrifice which our Saviour Christ had offered!

Joseph. Antiq. Lib. viii. C. 4. Acts ii. 3, 4.

antifately concluded, that God had thereby de-

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offered! — And thus it appears, that by the One Offering which he then offered, our Priests and our Levites, our Churches, and our Altars, were for Ever fanctified; and we have a Right to worship there, not only for a Year, but for Ever!

ego HAS I should be the Kimiser of Jojus Clarge to the the Gentury, ministring the Gospel of God, at the offering up of the Gentlies might be acceptable, being unwished by the Hest Chast.

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Thus fland. It important Paffage in our Engrish. Bibles: But never fore were, any Texts it ore unflappely translated. — Let us examine the

Acresyon, is One who executeth some Institute Application of Civil. It and denote a Price, or a Magistrate,—St. Final, in his Epistic so the Romans, calls Magistraces, Annayon Osa, Ministers of God.—But here he fireaks of Easterniers Officers; properly chought

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offered! — And thus it appears, that by the One Offering with hoophAn H 3rd, our Priess and our Levites, our Churches, and our (Airtars, binishque Ter 101 his ord was and mol ve a

Right to workip there, not only for a Year;

THAT I should be the Minister of Jesus Christ to the Gentiles; ministring the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

I have therefore whereof I may glory through Jesus Christ, in those Things which pertain to God.

Thus stands the important Passage in our English Bibles: But never sure were any Texts more unhappily translated.—Let us examine the Terms.

Actueros, is One who executeth some Public Office, whether it be Ecclesiastical, or Civil. It may denote a Priest, or a Magistrate.—St. Paul, in his Epistle to the Romans, calls Magistrates, Actueros Osu, Ministers of God².—But here he speaks of Ecclesiastical Officers; properly enough called

called Ministers of Christ ; that is, Stewards; or Dispensers of his Mysteries be; that is, of his Word and Sacraments. The Particular Office here meant, is fully denoted by the Word isproyew! which fignifies to perform forme facted Office. and particularly the office of a Prieft; whose Bufiness it is to appoint and regulate Sacrifices, and to offer them. bus -; solition a to monole

But who then will admit this Phrase, - faerificing the Gofpel of God! - Certainly nobody. -But then, that is not the Meaning of St. Paul.

Doubtless, the Words to sunyyelion to Gew, may mean the Gofpel of God; that is, his Word, or Revelation. But to evappeared fignifies, not only good Tidings, but a Reward, Gift, or Present that is made when good Tidings are received.

-In this Sense the equivalent Word is used by the Writers of the Hebrew and Chaldee Bibles. In this Sense too it has been used by the Septuagint, by Homer, by Plutarch, by Cicero, and Others .-Yea, it is used for the Sacrifice itself which was Birtholome, of that Enangelian, - that Acknow.

ledgement that was made for our good Tidings,

See Mr. Mede's Discourse on 1 Cor. ix. 14. highly worthy the Confideration of every ferious Christian,

offered to the Gods for any good Tidings, by Xe-

In that Sense I understand it here; and that it will admit this Sense cannot be denied; for in this Sense it is elsewhere used by St. Paul i; and so to evaryer to Gen may be rendered, the Gift of God, or a Present made to God, which was Plato's Notion of a Sacrifice;—and in many of the ancient Liturgies we meet with this Phrase,—We effer to Thee thine Own out of thine Own.

Men were ever wont to make some Acknowledgement for good Tidings; and None sure ever deferved it more, — None ever called for higher Acknowledgements than Those which We have received, — the Redemption of a fallen World, by Jesus Christ our Lord! — And it is certainly to be much lamented, that our Translators did not retain the Greek Word, and render the Phrase in some such Manner as this: — Offering (or sacerdotally appointing) the Euangelion of God.

Nor can we be at a Loss to know the Matter, or Substance, of that Euangelion,—that Acknow-ledgement that was made for our good Tidings,—that

that Bread and Wine which the first Christians constantly offered at the Altar. They were prefented to God, and the Holy Ghost made them, in a Manner inexplicable by Man, the Body and Blood of our Redeemer!—That was the Euangelion of us Gentiles: And the Words impropriate and προσφορα, here connected with it, do infallibly fix its Meaning. For whenever impropriate and προσφορα stand together, impropriate must signify to sacrifice; and then Nothing but the είαγγελιον can be the προσφορα, or Offering.

Our Translation then may be somewhat amended, and the Sense of the Apostle represented more clearly in this Manner:—" Nevertheless, I have "written to you, Brethren, the more boldly, in some Sort, as putting you in Mind of the Facure vour that has been shewn to me of God, in making me a Minister of Jesus Christ to the Gentiles, sacerdotally appointing them, (or facrificing among them) God's Euangelion, or Sacrifice of Praise."

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Having thus far amended, as I hope, our English Translation, we may now proceed to observe, that St. Paul's Meaning will be made still more clear, by leaving out, as we certainly ought to leave out, the Word up. The Offering up of the Gentiles, may, at first Sight, induce a Perfusion, that St. Paul only was the Offerer, or sacrificing Priest, and the Gentiles themselves, the Things which he sacrificed, or offered. And I know very well, that many of our Commentators have understood the Passage in this Sense.

But wherever this Notion is countenanced, of which I shall take some Notice presently, it is pretty certain, that it is not countenanced here. For the Original, when strictly and literally translated, stands thus: That the Offering of the Gentiles, being santisfied by the Holy Ghost, may be acceptable.

Now here One Thing feems to be certain;—
that what was offered was that very Thing which
the Holy Ghost fantisfied. But it is absolutely certain, that the Προσφορα, the Offering, or Sacrifice,
here mentioned (be the Matter of it what it may)
was the Thing that was fantisfied; for πριασμενη can

here

there agree with nothing elfe. The Gentiles therefore neither were, nor could be, the Subject-Matter of the Offering. - The Sacrifice then of the Gentiles must be that which the Gentiles offered ? and That, as we have feen, was God's Euangelion. Our holy Eucharift. Senie, a. first auf viol ruo

We may go on to note, that St. Paul goes on to observe, that, though he was the Apostle of the Gentiles, yet he had whereof to glory, To meos Otov, (xara is understood) in Things pertaining to God. -St. Paul has used the same Expression twice in his Epistle to the Hebrews f; and there the Ta meos Tov Ocov, are explained to be Gifts and Sacrifices for Sin, - to make Reconciliation for the Sins of the People. Make then the Gentiles themselves the Offering, and they will become a Gift. or Sacrifice for Sin! - A Notion that will not ea-

But, indeed, the Words are in themselves plain and easy, and admit of but One Construction. -For whatever Ambiguity there may be in the Offering up of the Gentiles, there can be None in the Offering of the Gentiles. For the Offering of

and that was fanctified by the Holy Ghost.

If any One thinks that the Interpretation here given of to suggestion is somewhat forced, he may take it in its usual Signification, provided he takes its in its strict Sense, and supplies xata before suggestion. The Sense will then be very much the same: — Sacrificing according to the Gospel, that the Gentiles' Offering might be acceptable, being sanctified by the Holy Ghost.

And that this is indeed the true Sense and Meaning of our Apostle, will be still plainer, if we consider the State of the Christians at that Time, and the Nature of the Arguments and Considerations which St. Paul urged upon them for their Reformation.

First then we are sure, that when St. Paul wrote this Epistle to the Romans, about A.D. 58, there were two Sorts of Converts to the Christian Religion: Some who had been of the Circumcision; and some who had been Sinners of the Gentiles. And they were mutually jealous of Each Other.—The Former retained a strange Fondness for the Law of Moses. Some of them went so far as to affirm.

affirm, that unless Christians were circumcifed. after the Manner of Moses, they could not be faved 5. They piqued themselves very much upon the Favours which God had shewn to their Fore-Fathers, and to them for their Fore-Fathers' Sakes. "To them pertained the Adoption, and the Glo-" ry, and the Covenant, and the giving of the " Law, and the Service of God, and the Pro-" mises; - Whose were the Fathers, and of " whom, as concerning the Flesh, Christ came, who is over all, God bleffed for Ever. Amen h!" -And we learn from St. Peter's Declaration to Cornelius, " that it was an unlawful Thing for a " Man that was a Jew, to keep Company, or to " go to One of Another Nation ." They pleaded for Circumcifion, as a Necessary Institution, - as a Token of a Covenant that could not be dispensed with; and they farther pleaded for the Necessity of some Material Sacrifice for Sin, that being an Effential Part of the Law of Moses; and which they thought None, but those of the Circumcifion. had any Right to offer, of what Kind or Nature foever it was.

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The Gentiles, on the other Hand, feem to have despised the Jewish Converts for their Adherence to the Law of Moles: And whereas it was difcovered, that many of the Jews, pretending to be Christians, were, at the best, but false Brethren, whose only Design was to come in privily, to fpy out the Liberty which Christians had in Christ Jesus, that they might bring them into Bondage k, the Christians were exceedingly jealous of them; and finding that great Multitudes of them were violent Persecutors of the Church of Christ, and every where contradicting and blaspheming 1, the Gentiles too hastily concluded, that God had indeed cast away his People; and the expected Destruction of Jerusalem, which was then near at Hand, fettled and confirmed the Opinion. - And thus each Party feems to have fet at Nought their Brethren.

The Mischies of Dissention, especially in Religious Matters, are many and grievous. St. Paul therefore would exhort them to Unanimity and Peace. There were some Cases in which they could not be competent Judges; and such Matters

being

being too high for them, he would have them leave them to the Cognizance of Almighty God:

— Hast thou Faith, says he, have it to thyself before God! He then prays, "that the God of Peace "would grant them to be like minded, according "to Christ Jesus; that they might with One "Mind, and One Mouth, glorify God, even the "Father of our Lord Jesus Christ." And then he takes Occasion to exhort them seriously, to receive one another, as Christ also received them; to the Glory of God.

To secure this effectually, he addresses himself particularly to each Party.—To remove the Prejudices of the Gentiles, he tells them, that Jesus Christ was the Minister of the Circumcision for the Truth of God, to confirm the Promises made unto the Fathers. Now God had promised the Land of Canaan to Abraham, and to his Seed after him. But the Promise was not yet sulfilled; for

U 2

m Rom. xv. 8.

Gen. xxvi. 3. To Jacob, Gen. xxxv. 12. To all Three, Exod. vi. 4, 8. Deut. i. 8, xi. 21. xxx. 20. See Mede's Works, p. 801:

God had never given to Abraham any Inheritance in it, no not so much as to set his Foot on o. There remained therefore a Rest for the People of God?. Some indeed did not enter in because of Unbelief: But still there is a Remnant according to the Election of Grace of So that though, as concerning the Gospel, they were Enemies for the Gentiles' Sake; yet, as touching the Election, they are beloved for the Father's Sake.—God then had not cast away his People of and all Israel shall be saved of the saved of the

For the present indeed Christ was a Stumbling-Block to the Jews; — but, had they stumbled that they should fall! — God forbid! — They were Branches that were broken off: But God was able to graff them in again ". — God had given them the Spirit of Slumber; but he had therefore concluded them all in Unbelief, that be might have Mercy upon All "! "O, the Depth of the Riches "both of the Wisdom and Knowledge of God! "How unsearchable are his Judgments, and his "Ways past finding out "!"

All

Acts vii. 5. P Heb. iv. 9. Rom. xi. 5.

Rom. xi. 28. Rom. xi. 1. Rom. xi 26.

Rom. xi. 23. Y Rom. xi. 32. W Rom. xi. 33.

He then recites some Prophecies, in the 9th, 10th, 11th, and 12th Verses, which need not be repeated here; and then proceeds to make some handsome Compliments; and supposes, that in a Case which was made so very plain by their Prophets; though they had hitherto mistaken them, they would make no farther Dispute, but glorify God for his Mercies. For if the Gentiles were to be the Sons of God, and Fellow-Heirs of the same Promises;—if they also were to be the Children of Abraham, then doubtless they were to have the Privileges of Children;—they also were to be made happy in God's House of Prayer,

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and were there to offer the Christian Sacrifice of

He therefore proceeds to thank God for the Favour he had shewn him, in fixing upon bim to declare his Name among the Gentiles, and to make them the Sons of God by Adoption. Though therefore they might, in Times past, have despised the Gentiles, and him their Apostle, yet he would have them now consider, that even as the Apostle of the Gentiles, he had whereof to Glory in Things pertaining to God. He had committed to them the Gospel of Reconciliation; and they also had Gists and Sacrifices for Sin!

And that this was rightly affirmed, and that he was fully justified in what he had done, he proves by this plain and unanswerable Argument.—It was well known that he bad preached unto the Gentiles. It was well known that he had empowered them to offer the Christian Sacrifice of Praise; and if God had approved of his Proceedings, there could be no farther Occasion for Complaint.—But this God bad done; for the Holy Ghost had justified him, by enabling him to work mighty Signs

Signs and Wonders among the Gentiles, to make them obedient to the Gospel.

Now this, I think, is a plain and easy Account of the Case before us, and of the Reasoning made use of by the Holy Ghost, by the Pen of St. Paul, upon this important Occasion; and many Points of Christian Doctrine may from hence be satisfactorily determined.

In the first Place then it may be afferted,

That we Christians have a Sacrifice, properly
and firitly so called; for we have Theoretical, an

Offering,—we have whereof we may glory in

Things pertaining to God.—We have Gifts and
Sacrifices for Sin!

We may rest assured, in the second Place, that our Sacrifice is sanctified by the Holy Gbost. Now we can have no Pretensions to a true and proper Sacrifice, if we reject the Eucharistical Sacrifice of Bread and Wine: They therefore are made the Body and Blood of Christ, in a Manner inexplicable indeed by us, by the Power and Energy of the Holy Ghost, who descends on them for that Purpose, and conveys himself, by their Means, to the Recipients; and so our Bo-

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dies

dies become the Temples of the Holy Ghost which is in us *; and receive a Principle of Immortality.

And from hence we may be farther affured, that our Eucharist is a Sacrifice for Sin,—a Vow,—a Trospass-Offering,—and a Sacrifice of Praise and Thanksgiving. And it may be worth our while to note here, that by these Names it has been described by St. Clement y.

Woe then be unto those who shall attempt to degrade that sacred Rite to a bare Commemoration. For if they shall be accounted least in the Kingdom of God, who break One of the least of God's Commandments, — what must be their Fate, who vilify so great a Sacrifice as this! — "O my Soul, come not Thou into their Secret! "Unto their Assembly, mine Honour, be not "Thou united!" — Let us rather hold fast the Oblation of our Faith without wavering; for God can make good his Word; and faithful is he that hath promised!

LA Errory of the Hely Cook, who deferred on

x'ı Cor. vi. 19,

y Vide Clementis Rom. Epift, ad Corintb. Cap. 41.

I have observed above, that such of our Commentators as interpret the Offering up of the Gentiles, to mean the Conversion of the Gentiles, and presenting them, so converted, before the Lord as an Offering, refer to some Texts of Scripture, which they think are similar to this, and so explain the one by the other.—And where the Cases are indeed similar, this is a good Mode of Exposition.

They produce, in the first Place, the Words of Isaiab;—And they shall bring all your Brethren, for an Offering unto the Lord, out of all Nations. Now this is a Prophecy that shall be fulfilled in the latter Days; and if we understand the Prophet as informing us, that the Gentiles shall bring, or conduct, the Jews to Ferusalem, in the latter Days, there is no Doubt but such a charitable Action will be well pleasing in the Sight of God, and be considered as an Offering.

But let us confider: — Would the Gentiles have therefore whereof to Glory in Things per-

and Centiles, to offer a Dead Offering with their

Isaiah Ixvi. 20. See Hicks's Christian Priesthood, and compare Pfaffy, p. 193, 194.

taining to God! - Would this prove that they had Gifts and Sacrifices for Sin? - Certainly, no ! - Therefore the Offering which Isaiah spake of, and the Sacrifice of the Gentiles, mentioned by St. Paul, cannot be Offerings of the same Kind, and therefore the One cannot be explained by the Other was true - mita and will and said include

We may observe too, that the Prophecies are fometimes delivered in fuch Ambiguous Terms, that 'tis not very easy to know their full Meaning 'till after their Accomplishment. A figurative Expression may be mistaken for a literal One; and the contrary. But in St. Paul's Words now under Confideration, there can be no Pretence for supposing any Figure. It has an going of the fond

But we may go on to another Paffage, which we meet with in St. Paul's Epistle to the Phillippians, - Yea, and if I be offered upon the Sacrifice and Service of your Faith, I joy and rejoice with you all . - The Words, as they fland here in English, are obscure, and hardly intelligible. It was indeed the Custom of both Jews and Gentiles, to offer a Drink-Offering with their See Micha Christian I'ver took, and comSacrifices; and, from pouring a Part of it upon the Sacrifice, — upon the Ground, or Pavement, — or at the Foot of the Altar, — it was called a Libation; and our Commentators will have it, that the Faith of the Philippians was the Sacrifice upon which St. Paul's Blood was to be poured out, or for which bis Blood was to be the Libation b.

But, besides that the Sacrifice itself, that is, the Faith of the Philippians, must be here of the spiritual Kind, and the Libation, that is, St. Paul's Blood, must certainly be material, (which Things seem to me incongruous and incoherent,) yet besides this I have to observe, that our Commentators seem to have mistaken the Sense of in. The Words in the Original stand thus: 'AAA' is not said out in the Original stand thus: 'AAA' is not said out in the Original stand thus: 'AAA' is not said out and said out the words may, and, as I apprehend, ought to be translated in this Manner: — Though my Blood may be poured out, even as a Libation upon a Sacrifice c, for the Sake.

Third . Find of the Same . .

Vide Poli Synop, Crit in Loc.

All this is implied in the Word overfounds.

Sake of the Sacrifice and Oblation of your Faith, yet I joy and rejoice with you all a.

The Words are exceedingly nervous; and, thus interpreted, cohere with the Context; and are, moreover, highly expressive of St. Paul's great Charity and Love; and of his noble Resolution to die for the Name of the Lord Jesus!

The Sacrifice and Oblation of their Faith, is that Oblation, of which St. Paul, and after him St. Clement of Rome, affirmed, that Jesus Christ was the High-Priest; and then he exhorted us to hold fast the Oblation of our Faith, without wavering;—for so specific ought to be rendered; and by that Translation only can we reconcile St. Paul, and his Fellow Labourer St. Clement.

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as w, and, as I spruched diverte sobe translated.

I have here taken exi in the Sense of propter; for the Sake of, that is, on Account of, of which there are several Instances in the New Testament. See Luke i. 29. ix. 43. Rev. i. 7. Acts xi. 19. And for nerveyia, vide Suiceri Thesaur. Eccles. in Verb. and also Hicks's Christ. Priest.

[.] Clement 1 Epift. ad Corinth. Cap. 36.

See Johnson's Unbloody Sac. Part i. p. 1-11.

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And thus have we explained this notable Paffage of Scripture; and cannot but regard it as a confiderable Confirmation, yea, as an incontrovertible Proof, of the Sacrificial Notion of the Eucharist.

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Concerning the Types of the Eucharist.

Confider a Type as a Prophecy by Action. If 1 a present Action foretells, by Representation, fome future Action, or Suffering, to be performed, or borne, by some particular Person, such Action. or Representation, is a Type. Thus the intended Sacrifice of Isaac was a lively Representation of the Death and Sufferings of Christ. And so also was the Paschal Lamb. The Manner of roasting it was very fingular. The Spit on which it was roasted had the Form, or Figure, of a Cross. For on a convenient Part of a common Spit, a Piece of Iron, of a certain Length, was fastened, at right-Angles. - When then the Back of the Lamb was fastened to the common Spit, and its Forelegs were extended and fastened to the transverse Bar, it represented Christ upon the Crofs,

Paseta Lamb

Prophecy by Action:—So also was that wonderful Victory which was gained, by Abraham and his Household, over the five Kings, who had carried with them captive, Lot, his Brother's Son.—A Company of 318 Men, against five mighty Kings and their Armies!—And this foretold the Victory of Christ over Sin, and Satan, Death, the Grave, and Hell!—And, what is more to our Purpose, when Melchisedec, King of Salem, offered Bread and Wine,—as we shall presently prove he did,—he thereby foretold, that Christ would also offer a Sacrifice of Bread and Wine.

This Melchisedec was a very confiderable and Melchisedec remarkable Man in the Days of Abraham. He was an eminent Type of our bleffed Saviour, and must be confidered as One who sustained a threefold Character in One Person; A PROPHET, A PRIEST, and A KING.

As to his Regal and Sacerdotal Offices, there can be no Doubt.—His very Name, according to St. Paul, imports, not only that he was a King, but that he was a righteous King, or King

" Vide Justin Martyr. Dial. eum Tryph. p. 259.

+ Of Milehiseder, sum Holloway's originals

of Righteousness : For that, in the Hebrew Tongue, is the Meaning of Melchi-Zedec. And from the Place of his Residence, which was then called Salem, which, in the Hebrew Tongue, fignifieth Peace, he was likewise denominated King of Salem, that is, King of Peace c. And this cannot but put us in Mind of those Words of the Prophet, a King shall reign in Righteousness, and with Righteousness shall be judge the People d. And be fall be called the Prince of Peace .- He is exprefily called a Prieft, by Moses f, by David 8, by St. Paul h .- And he must have been a Prophet; for as Christ was to be a Priest after the Order of Melchisedec, so Melchisedec must, some how or other, have described, or foretold, the Order of his Priefthood.

The Priesthood of Melchisedec is mentioned by St. Paul, no less than five or six Times, in his Epistle to the Hebrews, in the compass of sisty Verses;—and that surely is a sufficient Indication

^{*} Heb. vii. 1, 2. 'Ibid. d Isaiah xxxii. 1.

xi. 4, 5. and many other Places. c Isaiah ix. 6.

f Gen. xiv. 8. s Pfalm cx. 4. b Heb. v. 6, 10.

vii. 1, 17, 21.

of its Importance. It has likewise been much infisted on by the Ancients, as we shall see presently.

In the mean Time we may observe, that the Whole History of Melchisedec, important as it is, has been comprized by Moses in three short Verses. He met Abraham just after he had foretold, by Action, the Victory of Christ; and our Deliverance from our spiritual Enemies, as he was returning from the Slaughter of the five Kings, who, together with the People of Sodom and Gomorrab, had carried Lot also captive, who was the Son of Abraham's Brother:

He was a Priest of the most high God; AND, says our Translation, he brought forth Bread and Wine. For what Purpose has been very much disputed; though, as we shall see presently, it is One of the plainest Things in the World.— He blessed Abraham;—he gave Thanks also to the God of Abraham, for the Favour he had shewn him;—and he received from the Hands of the Patriarch, the Tenth of the Spoils he had

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taken:

taken. And this is the Account we have received from Moses.

St. Paul describes him as One that was without Father, — without Mother, — without Genealogy, — having neither Beginning of Days, nor End of Life; but made like unto the Son of Godk: That is, exactly represented him!

It would be exceedingly preposterous to understand these Expressions literally. For whatever may be said of Melchisedec's Successors, without all Doubt, be had a Father and a Mother, was born, and died, even as all Others. But he was to be a Type of the Everlasting Son of the Father, who was moreover to be honoured with an Unchangeable Priestbood. Now this was to be typissed by Some Man: But by no Man could this be typissed exactly: Because there is no Man who has not Beginning of Days, and End of Life;—there is no One whose Priesthood can continue for Ever!

There was therefore no Way left, — not at least discoverable by our Sagacity, — but to appoint some Person to represent him, who, in the Days

k Heb. vii. 3.

¹ άφωμοιωμενος δε τω μω τε Θεκ.

Days of his Flesh, should be publickly known as a Priest; — but having no Genealogy, either of his Ancestors, or his Successors, recorded in the Scriptures, or any other Writings, so far as we know, — he might be considered, in that Respect, as One who was without Father, without Mother, without Genealogy; as having neither Beginning of Days, nor End of Life; and, consequently, as One that abideth a Priest continually. And thus he might be considered, (and that was all that in such a Case as this could be effected,) as made like unto the Son of God, who liveth and abideth for Ever; and of whose Priesthood, as of his Kingdom, there shall be no End!

It is then, I think, univerfally acknowledged, that Melchisedee was a Type of Christ. Indeed, this is positively afferted by St. Paul, and cannot with any Decency be denied. But, because St. Paul has not positively said, that Melchisedec offered Bread and Wine, there have been Some who would not believe that, in that Respect, he was a Type of Jesus Christ; and, consequently, have denied, that Jesus Christ, as a Melchisedekian Rieselecture.

. Priest, was bound to offer Bread and Wine to God, as a Sacrifice.

St. Paul, 'tis true, has not, in just so many Words, said this; but still he has said it in Effect. For he has proved that Christ was a Priest after the Order of Melchisedec; and it never can be proved, that Melchisedec ever offered any Thing but Bread and Wine. - And befides this, St. Paul, in the 7th Chapter of the Epistle to the Hebrews, runs a Parallel between the Aaronical, and the Melchisedekian Rites of Expiation; and we have already proved, and shall hereafter more fully prove, that the Eucharist was the Christian, or Melchisedekian Rite of Expiation.

Moses, however, if we will but stick to the Original, and do him Justice, is express and clear enough. In our English Bibles indeed we only read, that Melchisedec brought forth Bread and Wine, - AND he was the Priest of the most high God m. - From this Representation of the Case it cannot be demonstrated, that he brought forth Bread and Wine as a Priest; or that he therefore brought them forth because he was a Priest of the Most High God, and was, in that Character, a Type of Jesus Christ; and foretold the Rite of Expiation, by which he would procure Remission of our Sins, and take them away for Ever! For then it would inevitably follow, that the Bread and Wine were offered in Sacrifice to God. And this indeed will appear to be the true State of the Case, if the Original be but properly translated.

Now the Hebrew Particle 1, Vau, which is often considered, and translated, as a Conjunction Copulative, is often also a Conjunction Causal, or Rational; and so may, and must be translated For, or Because 1. Moses's Meaning then must be thus expressed in English: And Melchisedec brought forth Bread and Wine, for (or because) he was a Priest of the Most High God. And thus it was translated by the Seventy: Hy de issess the Oses where. If therefore he performed the Office of a Priest by bringing forth Bread and Wine, or if he therefore brought them forth because he was a Priest, as Moses says he did, then doubtless the Bread

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and Wine were offered; for it is the proper Bufiness of a Priest to offer?.

It may be of Use to consider farther,—what is an indisputable Truth,—that very many, if not All the Actions recorded in the Old Testament, are to be considered as Prophecies by Action. And if we consider the History of Melchisedec in that Light, we shall presently foresee the Things which be then foretold; and be fully convinced, that he then offered a Sacrifice of Bread and Wine.

It was thereby then foretold, in the first Place, that the Person whom Melchisedec at that Time represented, should do what be then did;—that the Priest so represented should offer a Sacrifice of Bread and Wine, by which a Blessing should be pro-

[•] Philo calls Melchisedec, Ο δε βασιλευς, ηγεμων είρηνης Σαλημ και προσφερετω τη ψυχη τροφας ευφροσυνης και χαρας πληρεις. 'Αρτυς γαρ και οίνου προσφερει, — τυ γαρ τψις ν ες εν ιερευς. But the King is the Head of Salem, that is, of Peace: And let him offer those Kinds of Nourishments which produce Joy and Gladness to the Soul. For he offers Bread and Wine; — For he is a Priest of the most High. — Philo. Lib. Leg. Alleg. Lib. ii. p. 75, 76.

procured for the Church of Christ, as a Bleffing was obtained for Abraham.

It was at the same Time foretold, that the Christian Sacrifice should be Eucharistical, or a Sacrifice of Praise and Thanksgiving; for Melchisedec gave. Thanks to the most high God, for the great and miraculous Victory he had just then vouchfafed to Abraham. - Some Part of the Nature of the Bleffing which had been pronounced by Melchisedec, was presently explained by the Almighty. He was promised Dominion and a Kingdom : - Unto Thee, and unto thy Seed, will I give this Land P; that is, all the Land of Canaan, which was a Type of the Heavenly Jerusalemo And when Christ instituted the Eucharist, he said to his Apostles, I appoint unto you a Kingdom, as my Father bath appointed unto Me 9. Offerings, and tour Tythes!

The Deliverance of Lot too from a State of Bondage, was a Part of the Subject of Praise:

And so the Bondage of the Church, and her consequent Freedom of Access to the Father,

ophica Bread and Vinx when he inflituted the

Gen. 2v. 18, 21. Comp. with Gen. xvii. 8.

her Right to approach the Throne of Grace, and the Heavenly Jerusalem, were represented to Abraham in a lively and affecting Manner! And thus Abraham saw the Representative Sacrifice which was to be offered for the Remission of Sins!—It was plainly foretold and represented by Action;—as were also, at another Time, the Sufferings, Death, and Resurrection of Christ,—when he was commanded to slay his only Son, and received him again in a Figure.

In this History too we see the Reason why the Patriarch paid the Tenth of his Spoils to Melchi-sedec.—It was thereby foretold, that a greater Priest than Aaron should arise after him: And not only so, but that the Jews themselves should one Day be converted, and acknowledge Christ for their Redeemer;—should offer to him their Free-will Offerings, and their Tythes!

And thus have we feen, that Melchisedec has been represented by Moses as a Prophet, a Priest, and a King;—as foretelling by Action the Institution of the Christian Sacrifice;—for if Christ offered Bread and Wine when he instituted the Eucharist, without all Doubt he then ordained

a Sacrifice : and if he did not then offer Bread and Wine, the Prophecy of Melchisedec is not yes fulfilled; - and we may add, - nor ever will be ! -God grant then that, with the faithful Abrabam. we may rejoice to fee Christ's Day, - that we may fee it, and be glad ! - But I shall finish this Point with laying before my Readers the Sentiments of the Ancients upon this extraordinary Type mylad. To much an annual to to an appear

I know very well that much Pains have been taken to bring these Ancients into Disrepute. And we know him who faid, that "it was of small Hoadly "Importance to Christians to know what the " many Writers upon this Subject, fince the "Time of the Evangelists and Apostles, have affirmed. " And we know very well, that too many were, and still are, weak enough to believe him. It and any specification I serviced hink

But furely, when we confider that there are in the Scriptures fome Things hard to be understood, -that our Hearts are frail, -- and our Understandings, at the best, but weak, - we should gladly, methinks, receive all Help. - And it deferves

Of as great Importance furely as to know what he affirmed.

ferves to be confidered farther, that, in this Cafe, the Eathers may be regarded as Witnesses of Facts, rather than Commentators.—But let us hear how they speak.

The first Christian Writer whom we may meet with, speaking of Melchisedec, is Clement of Alexandria, who slourished about the Year of our Lord 192. And there is not much in him.—But he speaks of "Melchisedec as King of Salem, and "Priest of the most High God;—as One who distributed consecrated Bread and Wine, as a "Type of the Eucharist."

fer portance to Christians to know what the

Two great Enemies to the Fathers were Daille, and Le Clerc; both of them have been well corrected by our learned Mr. Reeve, in his Notes to his excellent and useful Translations of some of the Ancient Apologists; and especially in his Preface. And therefore I cannot but wish that Bp. Hurd had mentioned that useful Work, when he thought proper to extol Daille's Book, On the Use of the Fathers, so very highly. See Sermons at Warb. Lect. p. 423, 424.

" many Writers upon this Subject, fince the

Somitte ed tadm mont or se glater commenced usary or 10 !

Ης ο Σωτης ήμων αναγραφεται βασίλευες, ίν φησι Μωσης Μελχισεδεκ, κ. τ. λ. Clement. Alex. Strom. Lib. iv. p. 539

Tertullian too, a famous Writer of the fame Age, speaks of Melchisedec, and seems to think that he performed the Office of a Priest, when he brought forth Bread and Wine to Abraham, when he was returning from the Battle, though Abraham was circumcised, and Melchisedec was not "."

We may now go on to St. Cyprian, that Great Man, who was Archbishop of Cartbage, about the Year of our Lord 248.—In his celebrated Epistle to Cacilius, which is one of the most valuable Pieces of Antiquity we have; he expresses himself in this Manner:—" In the Priest Melassification we see the Sacrament of our Lord's "Sacrifice presigured, according to the Testis" mony of divine Scripture, which says, And "Melchisedec, King of Salem, brought forth Bread and Wine, for he was a Priest of the High God, "and

[&]quot; Melchisedec summi Dei Sacerdos incircumcisus, &c. Tertull. adv. Judaos. Cap. ii. & iii. p. 96. Tertullian seems to think that Abraham was circumcised when Melchisedec met him. But herein he was certainly mistaken; for his Name, at that Time, was not Abraham but Abram. Compare Gen. xiv. with Gen. xvii. 5:

and be bleffed Abraham. And that he then brought forth a Type of Christ, the Holy Spi-" rit declares in the Pfalms; where, speaking in " the Person of the Father to the Son, he says, " Before the Morning Star have I begotten Thee. " The Lord sware, and will not repent, Thou art " a Priest for Ever, after the Order of Melchisedec. And indeed, the Order, arifing and pro-" ceeding from that Priestbood, is This : - that " Melchisedec was a Priest of the High God ; -" that he offered Bread and Wine; - that he " bleffed Abraham. - For who is a greater Prieft than our Lord Jesus Christ, who offered a Sacrifice to God the Father! And he offered that very Sacrifice which Melebisedec had offered, that is, Bread and Wine, namely, his own Body and Blood. That therefore the Benediction spoken of in Genesis concerning Abrabam, might be rightly celebrated by the Priest " Melchisedec, an Image of the Sacrifice preceded, " confisting of Bread and Wine. And our Lord, " performing and fulfilling that Type, offered Bread, and a Cup mixed with Wine; and he, 'odw Was not whenden but Alexan Company Generals.

with General Line

" who was Fullness itself, fulfilled the Verity of " the preceeding Type"."

We pass on to Eusebius, who flourished in the Beginning of the fourth Century; and he informs us, " that Melchisedec, though he was a Priest of the Gentiles, never appears to have offered " Corporal Sacrifices, but bleffed Abrabam by " Bread and Wine only. And that our Lord and "Saviour in the first Place, and all Christian " Priests after him, performing their Spiritual " Services, according to the Ecclefiaftical Laws, " do represent the Mysteries of his Body, and " faving Blood, in Bread and Wine. And he

tells us at the same Time, that Melchisedec fore-

" faw these Things by the Divine Spirit w."

Among the Works of the famous Atbanafias, we meet with a Piece concerning Melchisedec. The Writer of it speaks of "Melchisedec as offer-" ing an holy and unbloody Sacrifice, as being " the

V Item in Sacerdote Melchisedec Rex Salem protulit Panem et Vinum, &c. Cyprian. ad Epift. Cæcilium. Vol. i. p. 79. 80. Erafm. Edit.

w Ο Σωτηρ ήμων Ιησες, ο Χρισος τε Θεε τω τε Μελχισεδεκ, κ. τ. λ. Eufeb. Demonf. Evang. Lib. v. cap. 3.

"the first Type of Christ. Wherefore, after he was made a Type of the Holy Oblation, it is faid, Thou art a Priest for ever after the Order of Melchisedec ."—But I lay no Stress upon this; for the Piece is spurious, or horridly interpolated.

At the latter End of the fourth Century, Epiphanius speaks of the Bread and Wine which
Melchisedec brought forth to Abraham, and he
calls them "the Types of the Antitypes of the
"Body and Blood of Christ;—of the Body of
"our Lord, who said, I am the living Bread;
"—of the Blood which slowed from his Side,
"for the cleansing the Unclean, and for the Sal"vation of our Souls"."

That they were not common Bread and Wine, was plainly enough afferted by St. Ambrose, about A.D. 374. "The Viands, he says, which Melchisedec brought forth, Abraham venerated."

x 'Aλλ' αυτος (Μελχισεδεκ) πρωτος τυπος έγενετο, κ.τ.λ.
Inter Opera Athan. Vol. ii. p. 9, 10.

Υ Μελχισεδεκ αὐτω ('Αδρααμ) ἀπηντα, και ἐξεδαλεν αὐτω ἀρτον ταὶ οἰνον, κ. τ. λ. Ερίρλαη. Panar. adv. Hæres. Numb. vi. p. 472.

•• ted : "- Not Idolatroufly, we may be fure, but respectfully; - as the Symbols of the Body and Blood of our Lord.

Much about the same Time, Paula, writing to her Friend Marcella, directs her to look into Genesis, and there she would find, "that Melchi"sedec, King of Salem, the Prince of the City of
"sedec, King of Salem, the Prince of the City of
"serusalem, offered Bread and Wine as a Type
of Christ, and confectated the Christian Mystery
in the Body and Blood of our Saviour ""

to desprime writes in this Manner: - 4 Welther

Abraham vero cum potiretur Victoria, tunc ei occurrit Melchisedec, et protulit ea quæ Abraham veneratus est. Ambros. Op. Tom. iv. p. 312.

Sullider) offic Secrifices of Fiells

Recurre ad Genefin, et Melchisedec — invenies, &c. Inter Hieron. Oper. Tom. i. ad Marcellum Epist. Fol. 57. C. Eras. Edit. — If Jerom had any Hand in this Epistle, as Erasmus thinks he had, he would hardly have suffered Paula, and her Friend, to call the Holy City Jebus, Salem, and Jerusalem. For Jerom, in his Epistle to Evagrius, blames Josephus for confounding Hierusalem with Salem, which he says was a Town near Seythopolis, — and was even then called Salem, where they shewed the Ruins of a large and magnificent Building, said to be the Palace of Melchisedec.

^{*} Vide Joseph. Antiq. Lib. vii. cap. 3. p. 287. Edit. Hud. cum Notis in Loc.

The Author too of the Commentaries which go under the Name of Jerom, observes, "that when "our Saviour had eaten the Paschal Lamb with his Apostles, he proceeded to the true Sacra-"ment of the Passover; — that as Melchisedee, "the Priest of the High God had done, in his "Presiguration, when he offered Bread and Wine, "fo Christ himself also exhibited the Verity of his own Body and Blood b."

But Jerom himself, in a genuine Letter of his to Evagrius, writes in this Manner: —" Neither " did he (Melchisedee) offer Sacrifices of Flesh " and Blood, — the Blood of Beasts, or their " Entrails, — but by plain Bread and Wine, — " by a pure Sacrifice, he consecrated the Sacra- " ment of Christ"

The celebrated St. Austin fays plainly, "that when Melchisedec bleffed Abraham, then first appeared that Sacrifice, which is now offered by

Pofiquam Typicum Pascha, &c. Hieron. in Matt. Cap. xxvi.

^{*} Neque Carnis et Sanguinis Victimos immolaverit, &c. Hieron. Epift. ad Ewag. Vol. ib. Tom. iii. p. 39. Eraf. Edit.

by Christians in every Part of the World d,"

We go on to the beginning of the fifth Century,
—to A. D. 412, — when we shall hear Cyril of
Alexandria declaring, "that Melchisedec received
"a Symbol of that Priesthood which is superior
"to the Law, when he blessed Abraham, and ex"hibited Bread and Wine; for in the same Man"ner we are blessed by Christ."

Soon after, Theodoret, with whom we shall close these Quotations, considered Melchisedec not only as a King and Priest, but as a Type of the true King and Priest; and he offered, he says, not irrational Sacrifices, but Bread and Wine f.

Such are the Sentiments of the Ancients: And Nothing in the World can be plainer, than that they confidered Melchisedec as a sacrificing Priest; and not only so, but typisying that very Sacrifice Y which

⁴ Cum Melchisedec Abrahæ benediceret, ibi primum, &c. August. de Civit. Dei. Lib. xvii. c. 22. Vide etiam Lib. xvii. c. 17. Et in Pfalm xxxiii.

Lib. ii.

Eugionemer Se Menzireden, n. T. n. Theodor. in Pfalm en.

which Jesus Christ was afterwards to offer, and did offer, when he instituted the Eucharist,—a Sacrifice of Bread and Wine;—not a Levitical Sacrifice, but a Sacrifice that should be suited to that Priesthood which was to be, not after the Order of Aaron, but after the Order of Melchifedec!

Well then might Hoadley, and Writers of his Principles, wish to have us think " it of small "Importance to Christians to know what the " many Writers, fince the Time of the Apo-" ftles, have affirmed." - But furely there are Apostolical Traditions, as well as Apostolical Writings; and if we were as certainly informed of the One. as we are of the Other, they certainly would be rash who would venture to despise them; and a wife and good Man would feek after them, if haply he might find them. They can be found no where but in the Writings of the Fathers; for we can place no Confidence in Rome; and no other Church, that I know of, pretends to poffess them. AL . WOMES COUNTY THE TANK

It deserves to be considered farther, that the Gospel had been preached in all the World, before any

any Part of the Scriptures were written. St. Paul was the first Writer; and almost twenty Years had passed, from the Death of Christ, to the Publication of the Epistles to the Thessalinians. Almost ten Years more passed before St. Matthew wrote his Gospel: and almost forty Years more before the World received St. John's s.—And yet the World itself could not contain the Books that should have been written!

When then we meet with Unanimity, Universality, and Consent, according to the Rule of Vincentius, among the Primitive Writers, — several of whom were Martyrs, — which cannot be said of Hoadley, nor of any of his Followers, — they surely challenge our Attention. If Hoadley had attended to One of them only, whose famous Epistle to the Corinthians was written before the Death of St. John, — perhaps some Years before his Death; — or if he had deigned to submit to the decisive Declarations of St. Paul, in his Epistle to the Hebrews, and elsewhere, — it might have spared Y 2

Prolog. p. 1, --- 19.

but shot Nothing could have been added even to Se.

ing hy the Evange-

him the Trouble, and perhaps the Shame b, of writing that pernicious Book, which he falfely called, A Plain Account of the Nature and End of the Sacrament of the Lord's Supper. — For speaking of the Eucharist, he calls it the continual Sacrifice; a Sacrifice of I banksgiving; — an Offering for Sin; —land a Trespass Offering! — And is this Account from such a Man to be despised !

We have indeed the Words of Institution & 1.
But they are bigbly figurative; and furely the

I have been told that Hoadley, upon the first Appearance of the infamous Book, disowned it. — The late sagacious Bp. Warburton thought that the Book was wrote with a good Inc.

oil of of Clement. Epift. ad Corintb. Cap. xli. de to on O

Pethaps we should rather say, that we have that Part of them which God hath thought proper to commit to Writing;—

so much of them as is proper and necessary for us at present,—

if we will take proper Care to understand them rightly;—and if we will not, we have too great a Part of them already!—

Certain it is, that more was revealed to St. Paul, concerning the Eucharist, than was committed to Writing by the Evangelists;—but that Nothing could have been added even to St. Paul's Account, is more than I will venture to say.—The Doctrine

Figure there used is an bard One; - and such as never had been used before that Time; - nor can ever, with Propriety, be used again. - Experience has shewn us, that they may be wrested; and if, in such a Case as this, Men will refuse all Help, - even fuch as may be had from Some who converfed with Apostles, - they are Proud, knowing Nothing, but doting about Questions and Strifes of Words, whereof cometh Envy, Strife, Railings, Evil Surmifes, perverfe Disputings of Men of corrupt Minds, and destitute of the Truth, supposing that Gain is Godliness! - For my own Part, I would be more attentive to One Apostolical Bishop in Flames, than to all the Bishops in Europe sleeping, or but slumbering, on their Thrones ! adar think, that the !! sanot friends

oma V sit bad moves Y 3 norther the Name

Doctrine of the Eucharist was preached, believed, and practised, long before the earliest Account was written; — and if the Church had continued to practise, the Doctrine had never been corrupted. — It is of Some Importance therefore to know the Sentiments of the first Christians; and I cannot but consider this as a full Answer to Hoadley's fourth Proposition; and if the Foundation be shaken and weakened, the Building will be levelled with the Ground.

1 1 Tim. vi. 42 5.

But we must now proceed to consider the Manna, and the Rock, in the Wilderness; very eminent Types of our Eucharist.— They were so considered by St. Paul: For, speaking of the Fathers in the Wilderness, he says that they did eat the same spiritual Meat, and did all drink the same spiritual Drink, that we do .— This is a very concerning Point: Yet I do not mean to examine this Matter so minutely as Mr. Mede has examined it; but shall content myself with referring to his excellent Discourses on this Subject.

As to the Word Manna, Mr. Mede thought it either fignified a Portion, — the Daily Allowance that was given to the Israelites by God; — or it might fignify Food made ready. — For my own Part, I cannot but think, that the Bread, or Food, which God rained from Heaven, had the Name of Manna, from the Expression which the Israelites made use of, when they first perceived it.

On the fifteenth Day of the fecond Month after their Departure from the Land of Egypt , the

People

m 1 Cor. x. 3, 4.

See Mede's Discourses xliv. &c. p. 245, &c.

People murmured for Food, and upbraided Moses for having brought them into that desolate Wilderness, where that whole Assembly was likely to perish with Hunger. "Upon that Occasion the "Lord promised to rain Bread from Heaven for them. And the Lord appointed a set Time, saying, To-morrow the Lord will do this Thing in the Land. And on the Morrow it rained "Manna; for in the Morning the Dew lay round about the Host. And when the Dew that lay was gone up, behold, upon the Face of the "Wilderness there lay a small round Thing, as "small as the Hoar Frost, on the Ground P."

Meses had promised them Bread, which seems, in those Ages, to have been a General Name for Provisions of any Kind,

But when they saw the Manna, the small round Thing that lay on the Ground, it had not the Appearance of Bread; and therefore they said,—with no small Degree of Surprize,—Nin 10, Man Hu! Which, in the Septuagint, is expressed by, re is twee!—And Josephus approved of this Translation; for he repeats the very Words,

4

and

and fays, that in the Hebrew Language, to, Man, is a Particle of Interrogation; and was used by the Jews when they wanted to make some Enquiry about any Matter q. When then the Ifraelites faw a fmall round Thing on the Ground; small as the Hoar Frost, and, consequently, not very likely to be Food; - and feeing Nothing elfe that had the Appearance of Bread, or Food, they cried out, with Aftonishment, T. ! Er w Tero ! - What! Is this the Bread you promifed! -And this might well be; for they wift not what it was : - They wist not that it was Food. Moses therefore immediately informed them, that That was indeed the Food which God had promifed them; and then he told them bow it was to be prepared. And from the Surprize which was then expressed, and which began with the Particle to, that Food was presently, and for ever after, called Manna. For the House of Israel called the Name thereof Man; or Manna .

One cannot but note and admire the Surprize expressed by the Descendants of those Jews, when Christ

Joseph. Antiq. Lib. iii. cap. 1. fect. 6. Exod. xvi. 15.

Christ Himself appeared. For when they saw his mighty Works, and heard him, they were astonished, and said, "from whence hath this Man "these Things! And what Wisdom is this that "is given unto him, that even such mighty" Works are wrought by his Hands! Is not this the Carpenter, the Son of Mary, the Brown ther of James, and Joses, and of Juda and Simon. And are not his Sisters here with us! "And they were offended at him!"

But more especially were they offended at Capernaum, when he proposed to feed them with his Flesh, and spake of Himself as of the true Bread that came down from Heaven! — When he proposed to feed them with that Food which was the Antitype of Manna! — Is not this Jesus, said they, the Son of Joseph, whose Father and Mother we know! — How then is it that he saith, I came down from Heaven "!

But Manna resembled Christ in many other Particulars, some of which have been noted by our excellent Mede, and are these that follow:

1. Manna

* Mark vi. 2, 3.

" John vi. 42,

- 1. Manna was the free | 1. So also was Christ. Gift of God.
- 2. Manna came down from Heaven, and was miraculoufly formed.
- 2. Manna was diftributed to all the Ifraelites, and in equal Shares.
- 4. Manna, when it first came, was a Thing unknown.
- 5. Manna was Food, and plentiful Food.
- 6. Manna had a sweet and pleasant Taste,

- 2. Christ also was from Heaven; and became incarnate by the Power of the Holy Ghost.
- 3. All Christians too have an equal Right in Christ; for in him is neither Male nor Female, Bond, nor Free .
- 4. And when Christ came, did the Jews know whence he was.
- 5. Chrift is our Bread; and can fatisfy the Appetites of all Men:
- 6. And did not the Pfalmist say of Christ, O tafte and fee, for the Lord is fweet .

7. The

V Gal. iii. 28.

w Pfa'm xxxiv. 8.

- 7. The Colour of Man-
- 8. Manna was brayed in a Mortar, or bruised in a Mill.
- 9. Manna was Food in the Wilderness; 'till they' came to the Borders of the Land of Canaan.

- 7. Christ did no Sin, neither was Guile found in his Mouth *.
- 8. Christ was bruised and broken on the Cross.
- Christ is our Food in the Eucharist; and will be 'till be shall come again.

Mr. Mede might, I think, have confidered one or two Circumstances more. It might have been observed, that though Manna was provided of God without the Labour and Industry of the Israelites, yet some Care and Labour was required to make it useful to them. — So Christians have spiritual Food provided for them, but they must take Care to acquire proper Qualifications; they must work out their Salvation with Fear and Trembling.

When Mr. Mede had thus spoken of Manna, he proceeded to consider the Sacramental Nature of the

the Rock, and to shew in what Respects That also Rock was a Sign of Christ. And he supposed that the Rock which the Apostle speaks of, resembled Christ in these three Particulars:

- 1. The Rock gave no Water before it was fmitten: So Christ was smitten that the Stream of Life might flow; - that we might thirst no more. do si si la la ni bool saw amont, o ,
- 2. The Rock was fmitten with the Rod of Moses: - Christ with the Rod of the Law.
- 3. The Rock not only yielded Water for the present; but it followed the Israelites in all their Stations in the Wilderness; - even to the utmost Ends thereof. - So the Benefits of Christ's Death were not confined to the Moment of his Sufferings; - the Stream not only flowed when he was fmitten, but it still flows (in the Eucharist) and will continue to flow, while we are in this Wilderness; - 'till we come to the Borders of Canaan; - where we shall bunger no more, neither thirst any more!

The Manna, then, and the Rock of Repbidim, were eminent Types of our Eucharist; - they. were Mysteries, and foretold the Spiritual and

v Phil II va.

a r Pet. il. an.

invaluable Bleffings of the Gospel; — for that Manna, as well as that Rock, was Christ.

And of this we shall soon be convinced, if we will but fasten our Eyes upon the Cross. Now in the very Moment in which Christ expired, there was an Earthquake, and the Rocks were rent 2 !— And when Jesus had been some Time dead, One of the Soldiers, who attended the Crucifixion, with a Spear pierced his Side, and forthwith came thereout. BLOOD AND WA-TER!

This was attested by One who was an EyeWitness; and in a Manner so very particular and
solemn, that it cannot but engage our Attention.

And he that saw it bare Record, and his Record
is true: And He (Christ) knoweth that he faith
true, that ye might believe !

Doubtless some important Information was given: Something was then revealed which it greatly concerns us to know. —And it has happily been explained to us by him who was an Eye-witness of the Wonder.

The

Popula

The Rock had been rent in the Wildernels; the Water gushed out, and the Stream flowed withal & - and THAT ROCK was CHRIST. Thus, and thus only, did Fefus Christ come in, or the very Moment, in wh by Water.

On the very Day of Crucifixion he had also fhed his BLOOD representatively for the Remission of Sins. And thus, and thus only, did . Fefus Christ come in, or by Blood.

When then the Rocks were rent, and BLOOD and WATER did really flow from his REAL BODY, it was thereby declared, that He who had just then given bis Body to be eaten, and bis Blood to be drank, was that very God who had cleft the Rock, and given his People Water out of the Rock of Flint, in the Wilderness !

Now these Things were written, that we might believe that of Jejus is the Christ the Son of God . - And the fame Apostle does elsewhere affure tis, that the Spirit, and the Water, and the Blood, do bear Witness, that Jefus is the Son of God !! He evidently alluded to that Circumstance which he

c Pfalm lxxviii. 15, -- 20. 2 1 Cor. z. 4. · John xx. 31. John v. 5, - 8.

he had recorded with so great Solemnity, in his Gospel. For when did the Water and the Blood bear Witness that Jesus was the Son of God, but in that important Moment, when the Mystery of the Rock was accomplished, and the New Covenant in his Blood confirmed!

We see then how Jesus Christ came by, or in Water and Blood; - not by, or in Water only, but by Water AND Blood. And with these the Spirit beareth Witness; for the Words of St. John, which are now in the Scriptures, are the Words of the Spirit. - And, indeed, He who could feed the Israelites for forty Years together with Manna, - could not only bring Water out of the Rock of Stone, but cause it also to follow his People, in all their Journeys in the Wilderness; - He who could make a Covenant with his Blood, for the Redemption of a fallen World; - and feed his Church with his Flesh and Blood, can be no less a Person than the Everlasting Son of the Father. - O the Depth of the Riches both of the Wisdom and Knowledge of God 8! - How great

are

are thy Works, O Lord! Thy Thoughts are very deep !

We cannot then but see and own, that the Jews had Sacraments in the Wilderness, and did all eat the same spiritual Meat, and did all drink the same spiritual Drink, that we do; — and that the Bread which we break, and the Cup of Blessing which we bless, answer to their Manna and the Rock, so far as they were Sacraments, and were typissed by them. — Let us see what Use we can make of the interesting Information.

We may observe, then, in the first Place, that if the Jewish Sacraments in the Wilderness conveyed present Benefits and Blessings, and were Pledges and Assurances of more and still greater;—then surely so are Ours.—For the Antitype may be greater, but can never be inferior to its Type.—And well then might Bp. Warburton declare, that his Brother Hoadley went rather too far!

We may learn from hence, that the Eucharist, like as Manna was, should be continual Food. But Christians should take Care never to abuse it, lest God should be displeased with them on that Ac-

count,

count, as he was displeased with many of the Israelites of old. — They will therefore abstain from Fornication. — Neither will they tempt Christ, in more will they murmur. — They will never complain, that the Food, so graciously provided for them, is light; much less will their Soul loathe it!

Above all Things they will flee from Idolatry.

And as Mr. Mede, writing upon this Subject, has so solidly confuted the monstrous Doctrine of Transubstantiation, I shall be proud to use his Words.

- " If the Fathers, fays he, ate the same Spiritual
- " Meat, and drank the same Spiritual Drink that
- " we do, then eat we not the Real Body, nor
- " drink the Real Blood of Christ. For the Manna
- " they ate was the same Manna still, though a
- " Sacrament of his Blood: If then we eat the
- " same spiritual Bread, we eat Bread still, though
- " Spiritual Bread. If we drink the same spiritual
- " Drink, our Drink is Wine Still, though Spiritual
- " Wine. Yea, St. Paul himself calls them as
- " they are, (Cor. x. 16.) The Bread which we
- " break is the Communion of the Body of Christ.
- "Therefore, That which is the Communion of

Mede's Duc, on Manna and the M

" the Body of Christ is Bread still. And unless

" it should be so, how could there be a Sacrament,

" which must confist of a Sign, and a Thing sig-

" nified, - of an Earthly Thing, and an Heavenly

" Thing! - For if the Sign once becomes the

"Thing fignified, it is no more a Sign, and then

" it is no more a Sacrament i!"

But the Papists infist much upon the strict and literal Sense of the Words, This is my Body.— They infist upon it, that those Words cannot be understood FIGURATIVELY.— And if they cannot, they amount to a full Proof of a REAL PRESENCE.

But to this Plea Mr. Mede has well urged, that Christ, speaking of HIMSELF, is not always to be understood literally. — Christ says, I am the Door k. — So much for the Possibility of Figurative Expression. — He then goes on to shew, that the Words MUST be understood FIGURATIVE-LY. — And this he proves from the Words of the Apostle, who says, The Rock was Christ. — If therefore it be absurd to infer from hence, that the Rock was no longer a Rock, but was made the Real

Mede's Difc. on Manna and the Rock. 1 John x. 7:

Real Person of Christ; — so will it be of our Spiritual Bread and Wine. — As the Rock continued to be a Rock, so the Eucharistical Bread and Wine continue Bread and Wine, and cannot therefore be the Real Body and Blood of Christ.

This was certainly a Case in Point, and the Argument is unanswerable. — And therefore I cannot imagine what Bp. Warburton meant, when, in his Zeal for THE TRUE Doctrine of the Eucharist, he immolated, like a second sierce Achilles sacrificing innocent Trojans at the Tomb of his Friend Patroclus, so many innocent Protestants at the Tomb of that celebrated Catholic Bishop, M. Bossuet.

Our Protestant Bishop writes thus:—" The learned Catholic Bishop [Bossues] saith true, that Protestants have but lamely justified the FIGURE of, This is my Body, &c. by those other of, I am the Vine,— I am the Door!"

Well: But why did our Protestant Bishop stop there! — The Catholic Bishop, M. Bossuet himself, would have earried him farther; — for he not Z 2 only

Supper, p. 64.

only says, that to Geci est mon Corps, the Protestants are ready to reply, Je suis la Vigne, —je suis la Porte, — but also le Pierre étoit Christ; which are the Apostle's Words (1 Cor. x. 4.) on which Mr. Mede so much depended; — and That Rock was Christ. — And thus poor Mr. Mede is included (perhaps not wittingly) in the Number of those who were to be facrificed to the Manes of the Catholic Bishop, for having but lamely justified the FIGURE of This is my Body, &c. — And yet Mr. Mede was a Man, the Latchet of whose Shoes, Warburton was not worthy to stoop down, and unloose.

But the Catholic Bishop has given a Reason; and the Protestant Bishop thought it solid. — Jesus, saith he, in the Institution of this Rite, was neither propounding a Parable, nor explaining an Allegory m. But what hath this to do with Mr. Mede's Argument! — If Jesus was propounding a Parable, or explaining an Allegory, when he said, I am the Vine, — I am the Door, — the Holy Ghost surely was not, when He, said, — And that Rock was Christ! — He was explaining the Nature and Effests

Effects of One of the Jewish Sacraments.—So that Mr. Mede's Argument remains as yet untouched. And we may well retort the triumphing Words of M. Bousset:—Cet endroit sera l'eternelle et inevitable Confusion des Desenseurs de Sens Literal.—This Point, I foretell, will be the Eternal and Inevitable Embarrassment of the Desenders of the Literal Sense!

But though the Protestants have but lamely justified the FIGURE of, This is my Body, &c. the Protestant Cause is in no Danger, for our Protestant Bishop will answer the Catholic Bishop by bimself. — He will shew him, that there was some Occasion for such a Figure; yea, that it was necessary: — There was a leading Preparation, and it was a plain One: — It was the PASCHAL SUPPER n! — Now it happened, unluckily, that when the Eucharist was instituted, and the sigurative Language used, there was no JEWISH PASCHAL SUPPER AT ALL.

And now we may pass on to contemplate the shew-Bread, and the Incense that was upon it;—

g for

for there we shall find another notable Type of the Eucharist.

We observe, then, in the first Place, that the Loaves, called the Shew-Bread, were certainly offered by Incense.—What we call the Shew-Bread, is called in the sacred Original, Did Did, Lechem Phanim,—the Bread of Faces;—because they were always before the Lord. And this appears to be evident from the Seventy, by whom the Place is thus translated;—'Enignoss—apressivances; inauriou per diamarros. The Expressions are strong, and cannot easily be translated:—Thou shalt place the Loaves that are in my Presence before Me continually.—The Repetition shews, that they were not barely before God, but that they were particularly noticed by him;—his Attention was fixed on them Always!

Aquila o translated the Hebrew literally, — είρτες προσωπων, — the Bread of Faces. — Symma-

oda prolumosmos (obligio da prami

[•] He was a Jew; had been converted to Christianity, but afterwards apostatized; and about the 12th Year of Adrian, A.D. 128, published a new Translation of the Hebrew Bible. And I think it was this Man who is censured by Justin Martyr,

Meaning, αρτις προθεσεως; — the Loaves that are placed before Me. — In the same Manner they have been rendered in the Septuagint, — by the Evangelists, — and by St. Paul.

What it more concerns us to know, is, that the Shew-Bread is called evaponous, Memorial, by the Seventy; and that is the very Word our Saviour

as One who wilfully corrupted the Septuagint; for he has rears, a young Woman, for was revos, a Virgin, in Isaiah vii, 14. Vide Just. Mar. Dial. cum Tryph. p. 262.

P This Man was likewise a Jew. Some say he was of Samaria, and an Ebionite. — He published his Translation about A.D. 200.

Lis Bons car; was

These words are applied to the Eucharist by the Ancient Liturgies; as we shall see presently. And from hence it is certain, that they considered the Eucharist as the Antitype of the Shew-Bread.

Matt. xii. 4. Mark ii. 26. Luke vi. 4.

· Heb. ix. 2.

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viour used, when he appointed the Eucharist to be bis Memorial t.

I am aware indeed that it has been pleaded by Dr. Waterland, that the Shew-Bread, mentioned in Leviticus xxiv. 7. was not the Memorial; but the Incense burnt upon it, That was the Memorial.

But he is flatly contradicted by the facred Original; for there the Memorial is explained to be with, Esha, an Offering made by Fire.

Now this plainly distinguishes the Bread from the Incense; and makes the Bread the Oblation, and the Incense the Medium, the Fire by which it was offered.

The Septuagint too plainly contradicts him;—
for aira, that which Aaron and his Sons eat, was
certainly

* The Word enaperous is used but swice in the Septuagint, Levit. xxiv. 7. and Numb. x. 10. In both Places it is a Memorial. It is indeed used twice in the Titles of the Psalms; but I account that as Nothing — In the New Testament it is used four Times; once by St. Luke, and twice by St. Paul in the History of the Institution; and it is used once more by St. Paul, Heb. x. 3. — In all those Places it should be rendered Memorial.

" Waterland's Review, p. 491.

certainly the moonsurva; and the moonsurva, the Things placed before the Lord, were certainly the Loaves; - which were therefore made a Memorial by the Incense v. And this is made so plain by fome Copies of the Septuagint, that Evafion is impossible. - For thus we read : - Kan irorran of aproi eis availinger mooneilevoi to Kupio. - And the Loaves shall be placed before the Lord for a Memorial. And the same Reading we meet with in the famous Cyril; Lib. ix w. - We may therefore retort Dr. Waterland's Observation : - To make every Thing correspond, the Bread and Wine in the Eucharift is our Shew-Bread, or Memorial; and Prayer is the Incense by which it is offered. - But I pass on to shew that the Ancients considered the Shew-Bread as an eminent Type of the Eues Under the New Testament we have Hastinado

I am not very fure, but I think that Clemens
Alexandrinus, A.D. 192, alluded to the ShewBread, when he observed of our Lord, that baving
broken

v Lev. xxiv. 8, 9.

Wide Septuag. Edit. Vat. Scol. ad Levit. xxiv. 7. See

Patrick on Verses 7, 8, 9.

broken the Bread, he placed it & in open View, that we might eat of it rationally x.

If the Manuscript, from which Bullenger made fome Extracts, can be depended upon, then we hear Origen, A.D. 320, declaring, that they did not regard altogether the Nature of the Things that laid in open View, (meaning the Eucharistic Elements) but that by Faith they conducted the Soul to the Body of the Logos 1.

We offer the Shew-Bread when we renew the falutary Memorial, fays the famous Enfebius of Cefarea.

But no One can speak plainer than the samous Cyril of Jerusalem, A. D. 350. "Under the Old

- Testament they bad the Loaves of Shew-Bread :
- but they have now received their Completion.
- " Under the New Testament we have Heavenly
- * Bread, and the Cap of Salvation, which fantify

^{*} Αρτον λάδων, είτα κλασας τον άρτον προεθηκεν, για δη Φαγωμεν λογικως. Clem. Alex. Strom. Lib. i. p. 292.

γ Ου γαρ ωροσεχομεν τη Φυσει των αίθητως προκειμενωμ, κ. τ. λ. Origen apud Bullenger contra Cafaubon, p. 617.

^{*} Αλλα και τες άρτες προθεσεως προσφερομέν την εωτηριον μνημην αναζωπυζεντες. Ευίρο. in Pialm xci.

both Soul and Body .— He afterwards applies the fame Word to the Eucharistic Elements, as the Seventy applied to the Shew-Bread,—"We be"feech the God who loves Mankind, to fend the Moly Spirit (en; τα προκειμενα) upon the Gifts "that he in open View; to make the Bread the Body of Christ, and the Wine the Blood of Christ. I For what the Holy Spirit touches, "That is fanctified and changed b."

St. Jerom plainly calls the Eucharistic Elements Shew-Bread, when he applies the following Words to some Bishops and Priests. — Te offer my Loaves, namely, my Shew-Bread, in all Churches in every Part of the World. — And the Pseudo-Jerom, Pelagius, or whoever else he was who wrote those Commentaries on the Epistles, which now pass

afraid, we should not find that Harmony in the

Cyril. Cat. Mystag. iv. Cap. 2. ... angeles I do avail

Hieron. in Ezek. Cap. xliv. Vol. 3. p. 544. Eraf. Edit.

pass under the Name of Jerom, compares the Eucherist and the Shew-Bread together; and says plainly, that he considered the One, as typical of the Other.

I think it needless to descend any lower, though much might be extracted from that eloquent Preacher, St. Chrysoftome, and Others; and especially from the Ancient Liturgies; as is now well known. And it is the less needful to infist upon this Matter, since the Practice of the Primitive Church consirms the Point beyond all Doubt.—
The Practice which I have here in View was, I believe, General, if not Universal;—It was the Reservation of the Eucharist in Churches.

I do not mean to carry the Enquiry any lower than the End of the Fourth Century: Not that we should want Evidence; but because, I am afraid, we should not find that Harmony in the Churches, which rendered them famous in the Days of Hegesppus, who slourished about the Middle

ίξαπος πιλαι έπι τα προκεμεία, κ. τ. λ.

Tantum interest inter Panes Propositionis, et Corpus Christi, quantum inter Imaginem et Veritatem, &c. In Epist. ad Tit. Cap. i.

X

Middle of the fecond Century.—He visited many Churches, and conversed with many Birshops, in several Parts of the World;—and he found that they all delivered the same Doctrine that had been taught by Christ.—Not so at the latter End of the fourth Century, for then the Church was miserably vexed with Divisions s.

of some Tumults that disturbed Constantinople.—
The Soldiers broke into the Sanctuary, where the sacred Mysteries were reserved. They were rudely exposed to the Sight of the uninitiated; and the Holy Blood of Christ was spilt upon the Soldiers' Clothes h!—Yet he does not complain of the Reservation, as a Novel, or Particular Practice; whence we may conclude, that it was common and ancient.

Another Proof is drawn from the well-known Story of Serapion; who, being at the Point of Death, received the Eucharist, which was sent

to

e He himself says that he was at Rome before Anicetus was Bishop; that is, before A.D. 165.

f Euseb. Eccles. Hist. Lib. iv. Cap. 22.

Vide Socrat. Scholast. Eccles. Hift. Lib. v. cap. 22.

b Chryfoft. Epift. ad Innecent. Tom. iv. p. 681.

to him by a fick Priest, in the Night Time; and consequently some Part of the consecrated Elements must have been reserved.

Tertullian is an Evidence for the Practice in bis Time, fince he advised Some to take the Eucharist, and to reserve it k.

Irenaus tells Victor, Bishop of Rome, that they who differed about Easter, still sent the Eucharist to each other 1; — which they could not have done, if the Eucharist had not been reserved. — The same Thing may be collected from Justin Martyr, who tells us, in his famous Apology, that the Eucharist was sent to the Absent by the Deacons m. — And this carries the Practice so high, that it may well be deemed Apostolical.

It would be mere Cavil to object here, that the Whole of what was left was fent. For we fee in the Case of Serapion, that some Part was reserved,

¹ This happened in the Decian Persecution, about the Middle of the third Century. Vide Euseb. Eccles. Hist. Lib. vi. cap. 44.

[&]amp; Tertull. de Orate Cap. xiv.

¹ Πρεσθυτεροι τοις απο των παροίκιων τηρυσιν έπεμπου ευχαρισιαν. Inter Fragmenta Irenæi. p. 466. Edit Grabe.

m Juftin Martyr Apol. p. 981

for Cases of Emergency.

But we will now descend to Optatus, A.D. 368, from whom we shall receive, not only a Proof of the Reservation of the Eucharist in Churches, but of that Divine Interposition which is well worth noting:

When then the Donatifts, in their mad Zeal, broke open the Churches of the Catholics, they found the confecrated Elements, and threw them to the Dogs.—But Divine Vengeance presently pursued the prophane Actors of the horrid Deed!—The Dogs, as if seized with a sudden Fit of Madness, turned upon their Masters, as if they had never known them, and presently tore them in Pieces?!

in the destraint where the

Enter is selled rearrant at the watering tand the

Head of a long and dangerous Schism; and was moreover infected with Herefy; for he affirmed, that the Son was infector to the Father, and the Holy Ghost inferior to the Son.

[•] Ut omnia sacrosancta supra memorati vestri Episcopi violarent, jusserunt Bucharistiam Canibus sundi, &c. Optar. Oper. Lib. ii. p. 55.

If we would know in what Part of the Church the Eucharist was reserved, it can hardly be doubted whether it was usually reserved in that Vestry which was on the right Hand of the Altar. In this Vestry there was an Altar, called by the Greeks Hooders, and Hagarpaneson. — By the Latins it was called, Prothesis, Oblationarium, Paratorium. — In English it was also called, Prothesis, and sometimes the Side Table.

Some have thought it was called Headers, the Prothesis, because the Bread which was to be confectated by the Priest, was first placed there; and because the Priest prepared upon it every Thing that was necessary for the Sacrifice P. — And that may have been one Reason for the Name. — But I have no Doubt but the Name was borrowed from the Septuagint, where the Table of Shew-Bread is called reares a the Table of Shew-Bread itself is called agros in recommune, and agrees the Table security, and

That there were in the Ancient Churches these Kind of Vestries, called *Pastophoria*, and that the

w is termin signi shanasah siamo . Eu-

P Vide Suiceri Thef. in Verb. 119094015.

Eucharist was referved in them, is certain from the Apostolical Constitutions. — In One Place the Form of a Church is described; and it had Vestries on Each Side, at the East End. — In Another Place, the Deacons are directed to carry into the Vestry, what remained of the Eucharist, after the Celebration was ended.

Upon the Whole, then, we have great Reason to believe, that the Primitive Christians considered the Eucharist as their Shew-Bread; and that they therefore reserved it,—that, like as the Fewish Shew-Bread was, it might be the Bread of Faces;—that it might be before the Lord Night and Day, continually.—And it would be well, if the Present Church of Christ did likewise.—Let us now see what Information this notable Type will afford us.

It was a Sacrifice; or Memorial, that was offered by Incense. — Incense is most certainly a Type of Prayer. — Let my Prayer be set forth in thy Sight as the Incense ^t. And we are told, in the Reve-

MANA MATIAN MAAA a Manager lation,

t Apost. Const. Lib. ii. Cap. 57.

s Idem. Lib, viii. Cap. 13.

Pfalm, cxliv

lation, that Odours (that is, Incense) are the Prayers of the Saints ". - It was therefore thereby foretold that the Christian Sacrifice, - our Bread of Faces. - fhould be offered by Prayer. - And whereas the Loaves, when the Oblation was finished, were removed and given to the Priests to eat, it was thereby foretold, not only that our Eucharist should be eaten, but also that God would support his Priests from his Altar, as well as under the Evangelical Dispensation, as he did under the Tewish. For as under the Jewish Dispensation they who waited at the Altar, were Partakers with the Altar; Feven fo bath the Lord ordained, that they who preach the Gofpel, should live of THE GOSPEL. And Mr. Mede has well proved, that by the Greek Word Evappelion, here translated Gospel, we are to understand an Oblation made at God's Altar for the glad Tidings we have received . - And I have fometimes thought, that St. Paul had respect to this Honour, - this Support and Maintenance, when he faid. (Heb. xiii. 10.) We have AN ALTAR, from off

^{*} Rev. v. 8. compare viii. 3, 4; * Mede's Dife. on 1 Cor. ix. 14.

off which they have no Right TO EAT who ferve the Tabernacle. — And then the Altar must be as real as the Maintenance: — But I go on.

The Shew-Bread was eafen by the Priests on the Sabbath w.— The Sabbath was a Pledge of THE MILLENIUM; and however our Expectations may be derided, yet, if the Scriptures be true, there remaineth A REST for the People of God x.— And God grant, that we be not excluded through Unbelief!— For blessed is he that shall eat Bread in the Kingdom of God y!

The Golden Altar, with the Incense that was burnt upon it, next engages our Attention. It was directly opposite to the Entrance of the Tabernacle, which was at the East End of it, and just before the Vail which parted the Sanctuary, and the Holy of Holies. But on the Day of Expiation, according to St. Paul, it was removed into the Holy of Holies.

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^{*} Levit. xxiv. 5, --- 9. * Heb. iv. 1, --- 11. Compare Rev. xx. 1, --- 7. * Luke xiv. 15.

but Altar. And this is undeniable; since if it is not mentioned here;

It was thereby fignified, that when perfett Expination and Reconciliation should be made, there should be an Altar in that Part of the Christian Temples, which should be called the Holy of Holies, and that the Oblation should be offered upon it, should be offered, not by Fire, but by Prayer.—And this, I think, was foretold by the Prophet Malachi: For from the Rising of the Sun, even unto the going down of the same, my Name shall be great among the Gentiles, and in every Place Incense shall be offered unto my Name, and a pure Offering: for my Name shall be great among the Gentiles, saith the Lord of Hosts.

The Text has been frequently cited by the Ancients, and seems to have been well understood by them. They considered the Prophet, as fore-telling our Eucharistical Oblation,—that Sacrifice by which Christians should set forth the Praise of their Maker and Redeemer;—for that, said God by the Psalmist, shall glorify Me ;——which is

here, it is not noticed at all; and no Reason but this can be given, why St. Paul, when he was describing the Furniture of the first Tabernacle, should neglect to mention the Golden Altar.

the

² Malachi i. 11. Pfalm 1. 23.

the same as what the Prophet says, my Name shall be great among the Heathen.

Some Moderns, indeed, have interpreted the Prophecy of a Spiritual, in Opposition to a Material Sacrifice; — of mere Prayers and Praises. — For, say they, if the Incense cannot be interpreted literally, then neither can the pure Offering be interpreted literally: If the One must be understood of mere Spiritual Service, so must the Other also.

I cannot but fay, that the Observation is plaufible; and I dare fay, that almost All Persons who have read our English Bibles, and looked no farther, have been embarrassed with it.—But an Observation, that is obvious enough, will remove the Difficulty entirely.

The Hebrew Particle 1, Vau, like as the Greek Particle 221, has a Variety of Significations. It is commonly construed and; but it may sometimes signify even, and that is.—It is an explanatory Particle. Not to mention other Passages, some of which have been collected by Glasse, it is, and must be so construed in this very Verse.

Aa3

and Proper Collect

For

For from the Rising of the Sun, (747) even to the going down of the same. I think, therefore, that we ought so to understand it here: — Incense shall be offered to my Name, even a pure Offering.

Now in this Way of confidering the Prophecy, we cannot understand the Prophet as speaking of two Kinds of Sacrifices, — the One merely Spiritual, — the Other Material; — but we consider the Incense and the Mincha as descriptive of One and the same Offering; for the pure Mincha is that which we translate the pure Offering. Now under the Jewish Œconomy, Incense and the Mincha were always joined together; or, at least, were offered at the same Time, though in different Places. And, what is more, Incense was always considered as the Principal Medium by which the Mincha, and other Sacrifices, was offered.

Now, though Incense be put sometimes for Prayer, the Mincha never is. And therefore, since they are mentioned together, and the One is explanatory of the Other, and both together make

^{*}Compare Levit. ii. 1, — 4. xxiv. 7. and 2 Chron. xiii. 11.

* Johnson's Unbloody Sac. Vol. i. p. 332. and Propit. Oblat.

but One Sacrifice, we must needs understand the Prophet as fpeaking of a Mincha, a Sacrifice of Bread and Wine, which was to be offered by the Gentiles, and offered, not by Fire, but by Prayer: and no Mincha, no Meal-Offering and its Drink-Offering, no Bread and Wine, were ever offered by Prayer, without Fire, or Incense, but those which are offered in our Eucharist; and that therefore is the pure Offering of Malachi. - And I have sometimes thought, that the Ton, the Mincha and Nefeck, the Bleffing which the Prophet Foel spake of , must be interpreted of our Eucharist; fince it is plain, from some Circumstances of the Prophecy, that it concerns the Days of the Meshab. - Let those who have Leisure and Abilities confider it. - But we must now pass on to those remarkable and illustrious Types, which were appointed for the folemn Service of the Grand Day of Expiction ! Wall yet besites one w. rediter to

The Scriptures themselves do not, in any One Place, give a perfect and compleat Account of that awful Day. - But what is omitted in One Place, is happily supplied in Another; and when

Aa 4

all the Paffages are compared and methodized. we are furnished with a compleat, or, at least, a fufficient Account. - Yet Christ's Body confists of fo many Parts, that when they are separated from each other, it is no easy Matter to put them together. The property with hardward on sparing)

The Solemnities are described but in three Places in all the Old Testament: Viz. in Levit. xvi. xxiii. 27, -- 32. and in Numb. xxix. 7, -- II. The fullest and most particular Account of them, is in Chap. xvi. of Leviticus; and yet that Account is not compleat and perfect; -- for no Mention is there made of the seven Lambs of the first Year, which were facrificed on that Day; - no, nor of the Continual Burnt-Offering. But they are mentioned in Numbers; from whence we may certainly infer, that the Priests who officiated on that Day, washed themselves, or rather, were washed by the High-Priest; for he was on that Day to re-confecrate them to their Office &, - However that be, the Ceremonies of that awful Day - But what is counted in One

Before Aaron and his Sons were confecrated, Moses was directed to wash their Feet with Water. Exod. xxix. 4. See

that awful Day began with Washings h.—So did the Ceremonies of that awful Night in which our Saviour was betrayed; —of that awful Night in which he consecrated Himself and his Apostles !. — Such was the Preparatory Rite of Re-consecration in the One Case, and of Consecration in the Other,

When the High-Priest was thus far prepared, he put off his Ordinary Habit, and put on his Holy Linen Garments. — So, as we have seen, did our Saviour.

Aaron then offered a Bullock, and a Ram, for bimself, and his House; that is, the Priests and Levites. — A Bullock, because they were Sinners; — a Ram, because they were to be re-consecrated k.

N.B. These were first offered, and then flain?.
So also was Christ m.

When Aaron had offered his Bullock and his Ram, he was to take two Goats of the Congregation, for a Sin-Offering, and a Ram for a Burnt-Offer-

h Levit. xvi. 4. 1 John xiii. k See Exod. xxix.

1, 22, 27, 31. Levit. viii. 22, 39. 1 See Levit xvi.

6, and 11. m Heb. ix. 25, 26.

Offering. One of these Goats was to be sain, and the Other was to be sent ALIVE into the Wilderness; and this was to be determined by Lot. One for the LORD, and One for AZA-ZEL*.

A non in the One Cale, and of Confecration in

There has been some Dispute about the Meaning of the Word TININ. - The Seventy, deriving the Word from IN and TIN, that is, the Goat that is gone, or escaped, have translated it by the Greek Word anonounaus, which we have properly Enough translated the Scape-Goat. Aquila rendered it aroxenvperes, the Goat that was let look. Symmathus has dreexouses, the Goat that was to go away. It appears from St. Auftin, that Origen followed the Septuagint; fo did Jerom. Against all these Authorities, Mr. Le Clerc, who has sometimes taken great Liberties with the Scriptures, chusing to follow some Jews, - any One rather than Moses, - would have us think, that it was the Name of a fleep and cragged Precipice, down which the Goat was thrown. - Yet Mofes fays, that the Goat was not thrown dogun, but let go ; - that is, fuffered to wander where he would in the Wilderness .- The Authors of the Uniwersal History, Vol. iii. Note u. p. 46, &c. not only favour Le Clerc's Opinion, but have confidently affirmed, that the Word cannot properly be rendered any other Way than, Ta Hazerel .- But furely they forgot themselves For Levit xvi, 8. That's is not TO, but FOR Jabovab. And [7785] (Exod. xxviii. 4.) is not TO, but FOR Agron.

It must be observed, that Both a these Goats were offered; — offered at the same Time together, jointly, as if they had been but One. And thus they represented Christ offering himself, symbolically, for the Remission of Sins. — These Goats, I humbly apprehend, represented the Body and the Human Soul of Christ. When they were presented together, the Body and Soul of Christ were united, and so he was offered ALIVE, and before he suffered. — We shall soon see the Goats separated; — the One dead, the Other still alive.

And now Aaron was to fill his Hands with Incense, — to pass the Vail, — to enter into the Holy of Holies, — and to put the Incense on the Fire before the Lord, — This was done out of Reverence to the Divine Majesty, who dwelt upon the Mercy-Seat, between the Cherubims. But as it was offered upon the Golden Altar of Incense, it became a Type of Prayer?; and foretold that the Sacrifice by which the Christian Holy of Holies should

n Levit. xvi. 9, 10.

[•] He must therefore have offered himself alive, and symboli-

P See Bp. Patrick on Levit. xvi. 13. p. 273.

fhould be cleanfed, once for all, should be offered by Prayer. and doubt off the house we wished one

And now, I think, Aaron killed his Bullock for a Sin-Offering. Most certainly he took of its Blood, and carried it into the Holy of Holies, and fprinkled it there with his Finger seven Times .-But how it was sprinkled, is no easy Matter to determine, Perhaps it is sufficient to know, that by fuch Sprinkling the Tabernacle itself, and all its Furniture, were cleanfed; - yet the Atonement was not perfect 'till the Goat, upon which the Lord's Lot fell, was offered and killed, and his Blood sprinkled in the Holy of Holies, as the Blood of the Bullock had been:

Thus it was foretold, that without shedding of. Blood there was no Remission 4; - and thus did Christ sprinkle his precious Blood, first symbolically, and then really, for the Purification of his Temples, Priests, and People; - for the Remission of their Sins !

When Aaron had thus made an Atonement for bimself, and for his Housbold, and for all the Congregation of Ifrael, he was to leave the Holy of Holies, the Earlieffe; by limmediately and it he

Holies, and go to the brazen Altar that stood before the Lord, to cleanse it, and to hallow it, by putting the Blood of the Bullock, and of the Goat, upon the Horns of the Altar round about, and by sprinkling the Blood upon it seven Times.

In how lively and affecting a Manner then was the Sacrifice of Christ, and the Atonement which he made, prefigured on the Great Day of Expiation ! - And when we fee the two Goats, as representing One Person, solemnly offered to God. to be an Atonement for the People, we cannot but see Jesus Christ prefigured as our Propitiation; - offering himself ALIVE, in the Upper Room on Mount Zion, under the Symbols of Bread and Wine; - laying his facred Hands upon the Substitutes of his Body and Blood; - lifting up his Eyes to Heaven, and praying for the Forgiveness of our Sins! - Pledging himself, at the fame Time, to bear our Sins in his own Body on the Tree, - to undergo those Punishments which were due to us, - and to feal that Covenant with his Blood under which alone we can be faved. -This it was that stampt a Value upon the Euchariffical Oblation, and made it effectual to the Store Pur-

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Purposes for which it was ordained, — the Remission of our Sins. — By the Sufferings of Christ was the Atonement perfected, and by his Death we live! — And thus far then we see the Propheties that were given by Astion, on the Day of Expiation, exactly and minutely fulfilled! — But leave out the Encharistical Oblation, and the Whole is disturbed and confused! — We can never prove, that the Prophecies have been fulfilled; and how then can we prove that the Death of Christ was a Sacrifice for Sin! — But I proceed.

When the High-Priest (correspond) had made an End of reconciling the Holy Place, and the Tabernacle of the Congregation, or rather, the Tabernacle of Meeting, and the Altar,—he was directed to bring the live Goat,—to lay both his Hands upon the Head of the live Goat, and confess over him all the Iniquities of the Children of Israel, and all their Transgressions in all their Sins, putting them upon the Head of the Goat, and then he was to be sent ALIVE into the Wilderness, unto a Land not inhabited,—bearing all their Iniquities upon him!

And did not Chrift, as our Representative. humbly confess, that his Sins were more in Number than the Hairs of his Head ! - And did he not declare upon the Crofs, that he was a Worm. and not a Man! - The Representative of those whose Sins were as red as Scarles ! - Of the most heinous and malignant Nature! - And presently after that, his Soul was separated from his Body, and went to Hades, according to that of the Pfalmift : - Thou wilt not leave my Soul in Hell, that is, in Hades "; - and this is applied to Christ by St. Peter : - And fo, I think, was the lxxxviiith Pfalm; and then the 6th Verse will be a Prophecy of Christ's Descent into Hades: -Thou haft laid Me in the lowest Pit, in a Place of Darkness, and in the Deep! - And thus as the Goat was led into a Land that was not inhabited. to a Land that was cut off, (for fo 7773 fignifies) and therefore very fitly rendered Hades; fo Christ was cut off out of the Land of the Living, and remained in Hades 'till his Refurrection.

the, Wildernell, and lo had finished his Part

of the Burylet of the Day; be, was directed to part

Note z. Pfalm xvi. 11. Y Acts ii. 27.

But still our Hearts throb to know One Thing more ! - In what Place is Christ to suffer ! -Behold then the Bodies of those Beasts whose Blood the High-Priest had sprinkled in the Santtuary ! - Behold them carried forth without the Camp, and burnt! - Sinners, it may be, were thereby shewn their Danger; and called upon to confider what they must feel, who suffer the Vengeance of Eternal Fire! - But be that as it may. We are infallibly affured by St. Paul, -that because the Bodies of those Beasts were burnt without the Camp, THEREFORE Jesus also, that he might fanctify the People with his own Blood, If suffered without the Gatex .- And this fully authorizes us to confider the Jewish Rites of Expiation as Prophecies by Action; which plainly foretold what Christ should do. when he came to expiate our Sins ! - There is One Thing more which deferves our most ferious Attention. brief en floo and he am siv

When the High-Priest had sent the Scape-Goat into the Wilderness, and so had finished his Part of the Service of the Day, he was directed to put

Ho Tilm at 15. U the Chappar will be to this p 5

off the Linen Garments, and to put on his other Garments, and to offer the Continual Evening Sucrifice y .- This plainly shews the Nature of that Privilege, which their Rites of Expiation had procured; - it was the mighty Privilege of worshipping God publickly, and continually. - The fame glorious Privilege has been obtained for us by Christ. - We also have a Continual Sacrifice which theirs prefigured. - And don't we blush to think how little we regard it ! - Our Sins and Iniquities have been all at once remitted: and will be remembered no more ! - We have therefore Freedom of Access to our Holy of Holies by the Blood of Jesus, by a new and living Way which he hath confecrated for us by THE VAIL, that is to fay HIS FLESH, (his Sacramental Flesh;) we ought not therefore to forfake the Assembling of ourselves together; but to hold fast our Oblation without wavering. -And this is somewhat more than a strong Ex-Bb horta-

See Numb. xxix. 16. and Patrick on Levit. xvi. p. 293; 294; where he properly corrects our English Translation.

² See above p. 163, Note n.

hortation. - For if we are therefore to affemble, because the Eucharist has been so graciously ordained, and we have the glorious Privilege to offer; - then, furely, whenever we affemble, (which, God knows, is not very often) - yet when we do affemble, it is our Duty, as well as our Interest, to offer. - May God open the Eyes of his People, that they may fee!

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The latter Part of the Eleventh Chapter of St. PAUL's first Epistle to the Corintbians explained.

[] HOEVER would understand the facred Scriptures, must take good Heed to difcover those Critical Parts, which it hath pleased the Holy Ghost to insert, as our Guides and Directors in our Researches after Truth. He always affifts such Enquiries; - and herein is that Saying of our Saviour's true, - Seek, and ye shall find a.

The Critical Paffages which will affift us in our present Enquiry, are the 20th, and the 33d Verses. - If the former of these Texts can be truly explained, the other will have little or no Difficulty in it. The 20th Verse stands thus.

Συνερχομενών εν υμων έπι το αυτο εκ ές ι Κυριακον Зничог фазил. die Greek Luryunge: And in

months I " exalt of Bb & ad belles of Our

38 Mg 33

Our English Translation is not very happy here.

— When ye come together therefore into One Place, is at best but an aukward Expression, and has much the Appearance of Tautology. — It is not conceivable how Persons can come together at all, if they do not meet in One Place. — To come together, and to come into One Place, is much the same thing; — and therefore this Translation has lest the Sense of int to auto, quite undetermined. — The Words are critical; and as the Verse in which they stand, is a Conclusion drawn from the preceeding Verses; they must needs, when properly understood, rester much Light upon the Context.

The Words in to auto, are frequently met with in the Old and New Testaments; and they have feveral Meanings, which must be determined by the Context.

They are to be found too in the Prophane Writers; and it may be useful to consult them.— They are used by Lucian, who frequently puffs himself, as if he was a most consummate Critic in the Greek Language. And in his Dialogue, which he called, the Images, he says, "I esteem

t He stall a

" that

sthat to be perfect Beauty, when the Virtues

" of the Soul, and Elegance of Body (is to aire

" ourdeaun) meet together b."

When the King of Affria wished to subdue

st the Medes and Persians, he fent Messengers to

" Crafus, and to feveral Other Powers, and re-

" quested their Affistance; - artfully infinuating,

" that the Medes and Persians were great and

powerful; - that they were allied together

" (is to auto) for a Particular Purpose; - that

"Inter-marriages had taken Place; -which con-

" firmed his former Observation; - that they

" had but one and the same Thing in View, - to

attack and conquer the Neighbouring Nations,

"One by One; and so, in the End, to subdue

" them all "." - And this, I think, accounts for that feemingly strange Repetition, συνες εκοτα είς το

auro, adding, almost immediately, ouver excess eis in.

- And hence it feems to be pretty clear, that by To auro, we are to understand some particular End,

or Purpose,

But a Bb g to moles and But

wish A . I walled assemble A

Vide Luciani Eixov, p. 11, 12. Vide etiam Herodot. Clio. Cap. 53, where there is the fame Phrase ; is Tou To outed gamer . Xenoth. Cyrop. p. 45, 46. Hutch. Edit.

But in another Place of the same elegant Histo-

And he observes of the Persians, as Tertullian afterwards observed of the Christians, that they eat but to satisfy Nature, — "Do You "not think, said Assiages to Cyrus, that our Sup-" pers are by far more elegant than those You have in Persia? — By no Means, replied Cy-" rus; for the Course we take to satisfy Hunger, is more plain and direct than Yours. Bread and "Flesh serve us (sis two) for that Purpose. You "aim indeed at the same End, — You purpose the "same Thing as we do, sis to auto crauders; — "but you take a strange round-about Way in-" deed d!

Herodotus too, the Prince of Historians, uses the Expression in different Senses, but sometimes in that which I contend for,

Mourners, he says, 'Εισι δε οἱ ἐπ' αὐτῷ τυτῷ κατεαται';

there are Persons appointed for that Purpose. — And
he

⁴ Xenoph. Cyrop. p. 16, 17.

Herodot. Euterpe. Cap. 86.

he afterwards observes of Sataspes, that he did not fufficiently explore the Coast of Africa, though in auto THTO MEMOSes, be was fent for that very Purpose.

We meet with the Phrase very often in the Scriptures; and there also it has different Significations. - Two or three Instances will be sufficient for our Purpose. - St. Paul, then, addressing himself to some married Persons, cautions them, with great Modesty of Expression, not to abstain from Each Other, but upon fome Extraordinary Occasions, - as when they would give themselves to Fasting and Prayer; and when those holy Exercises are ended, makin ini to auto oursexede, which our Translators have rendered, - come together again 5; - all which is implied in the Words waken ouregrede; - and fo no Notice at all is taken of the Phrase in to avro. - It cannot, I think, be translated better, or more properly, than in this Manner; - and come together again, ins to auto, for that End, or Purpose, for which Matrimony was ordained.

This the control of the state of the confidence of the state of the st

Herodot, Me'pom. Cap. 43. t 1 Cor. vii. 5.

This Observation may be applied to Acts iv. 26, which is a Translation from the second Pfalm, according to the Septuagint. - There also our Translators have passed over the Phrase, in το αὐτο, as if it had no Meaning. Whereas it was defigned, I apprehend, to fix our Attention, very strongly, upon the End, or Purpose, for which Herod, and Pontius Pilate, with the Gentiles, and the People of Ifrael, ournx Inouv, were gathered together h. - It was a rare Thing for People of fuch different Interests and Persuasions to unite in any Thing; - but for one particular Purpose they would deign to be reconciled, - to be of One Heart, and of One Mind; - they could fland up together against the Lord, and against bis Anointed ! - For that glorious Purpose they could be Unanimous!

There is another Rassage in the Pfalms, where the Hebrew Word In Jackad, is translated in to acto, by the Septuagint. — Pagnine's Translation, as it has been revised and corrected by Arias Montanus, would make a very grave Man smile; — Ecce quam bonum, et quam jucundum, habitare

h Acts iv. 26.

i Pfalm cxxxiii. 1.

bitare Fratres etiam pariter.—Our Translators have, not improperly, expressed the Original Hebrew, by the Words, together in Unity;—with similar Dispositions, and pursuing the same Ends k.

My Reader, I hope, will pardon me for detaining him so long upon these Words, in to acto, since, as I apprehend, the true Explanation of them will be the Key which will open the Meaning of this important Portion of Scripture.

Instead then of reading, when ye come together into One Place 1, I would read, when ye come together for that Purpose, — viz. to soment Divisions, to make Schisms, and introduce Heresies, — the Crimes with which the Corinthians stood charged by St. Paul.

Having

Mr. Mede has thus translated en to auro, to be, as it were,

" Blow, Black Lib. vi ver. 26y. Ville cliem Lib xii, ver.

So the Words are translated, very improperly, I think, in Acts ii. 1. — I am well pleased with the Arabic, which has, juxta Modum prædictum; for the End, or Purpose, of which they had been foretold; — that they might receive the Holy Ghost.

garrell

Having thus far amended, as I hope, our English Translation, I proceed to observe, that is is sometimes used for item, both by the sacred Classics, and the prophane.—As to the prophane Classics, I shall produce only one or two Examples, and refer to some Others in the Margin.

Homer makes Hellor fay,

*Aιματι και λυθρω πεπαλαγμενον ἐυχετεασθαι^m.

Stain'd thus with Gore, I'm not allowed to raise
These Hands to Jove, to give polluted Praise.

Herodotus, speaking of the Egyptians, says, Τοιστ γαρ έδε κτυπεα ίσιν θυειν έςτι, χωρις ύων, και ξετευων βοων, και μοχων — και χυπεων n. — It is not lawful for them to sacrifice any Beasts, but Hogs, and Bulls, and Calves, — and Geese.

To

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Hom. Iliad, Lib. vi. ver. 267. Vide etiam Lib. xii. ver. 327. Lib. xiii. ver. 114, et 325. Lib. xiv. ver. 63, et 386. Lib. xv. ver. 556. Lib. xxiii. ver. 156. Lib. xxiii. ver. 265.

" Herodot. Enterpe. Cap. 45. Vide etiam Cap. 61. — To these we may add these Passages in Xenophon; — то бе ехогае быский, й. ест из фине ср. позита автофенента, х. т. х. р. 57. Потедог б', ет тично мого ест плентата, р. 71. х. т. х. Анд Lucian has ук ест едину. Dial. Суп.

St. Paul. Hees we six is son depend nate pages of which we are not allowed at present to speak particularly.

By this Time then, I hope, my Reader is pretty well convinced, that the twentieth Verse of this Chapter may, with great Propriety, yea, and that it ought to be, read in this Manner:

When then you meet together for that Purpose, [the Purpose of fomenting Divisions and Schisms] it is not lawful for you to eat the Lord's Supper.

I must desire my Reader too to disregard the present Division of the Epistle into Chapters and Verses, which only serve to confuse him; — and to consider the Apostle as having two Things only in View, from the viiith to the xvth Chap. — He would dissuade the Corintbians from Idolatry; and he would have them love as Brethren. — Expositors have also strangely mistaken the Case of the Corintbians; and if their Case be mistaken, St. Paul's Argument must be mistaken likewise; and when Prejudices are once taken up, it is not easy to remove them. But as they warp the

the Judgment, and cause it to be evilly affected against the Truth;—therefore Prejudices must be encountered and subdued; and the Establishment of two or three Propositions will be effectual to the Purpose,

predly well convinced, that the vissility North

In the very early Ages of Christianity, Feasts, which were denominated Love-Feasts, or Feasts of Charity, were frequently held in

" the Public Assemblies of Christians."

This Proposition will be readily assented to by every One. — For these Feasts are frequently mentioned, not only by particular Fathers, but by several Councils that were held of Old. — They were instituted very early, even in the Days of the Apostles; and were continued in the Church for several Ages. — It is commonly thought that St. Jude spake of them, when he said of some Heretics, — These are Spots in your Feasts of Charity?. — And they are frequently mentioned from that Time forward, even to the Days of St. Austin. and St. Chrysostom.

Some

Some have thought, that those Feats were instituted in Imitation of that common Supper which our Saviour ate with his Apostles, just before the Institution of the Eucharist.

Doubtless that Supper was made memorable by many vehement Expressions of Charity and Love. And I think it very probable, that the first Christians, elevated with those warm and divine Expressions, and willing to imitate, in some Degree, the Example of those in Jerusalem, who had all Things Common 9, frequently made common Suppers. — And surely the Rich did well to practise those excellent Precepts they had heard, and to imitate the noble Examples that had been given, by providing a Repast for those who could not provide for themselves.

These Feasts, in the 4th Century at least, were sometimes held in Churches. In what Part we know not. Perhaps in some Room adjoining to the Church, and esteemed a Part of it:—Or in the Porch;—but most certainly in no Part higher than the Place of Catechamens, or Peni-

tents;

Acts il. 44. iv. 34, &c. 3677

mitted any higher. — The following Canons will reflect some Light upon this Subject.

When the Eustathians despised the Church, and, to manifest their Contempt the more, held their Assemblies in Private Houses,—the Gangrene Council, which was held at Paphlagonia, made the following Canon against them.

Gangrene Canon, A.D. 324.

"XI. If any defpise those who [out of a Prin-

" ciple of Faith] make Love-Feasts, and in Ho-

" nour to our Lord invite their Brethren, and

" refuseth to take his Share at fuch Invitations,

" let him be Anathema."

So long as these Feasts were conducted with Modesty and Sobriety, — while they continued such as are described by Tertullian^t, and, soon after him, by Minucius Felix and Others, alf was commendable and well. — They were indeed unjustly traduced by Some, as if Debaucheries and Enormities were there committed, which

can-

[·] Vide Carranza Sum. Concil. p. 65, --- 67.

^{*} Tertull. Apol. Cap. 39. Minucii Fel. Offav. Cap. 31.

cannot be recounted without Horror. But there were Others, who well knew that the Report was but an infamous Slander, and therefore envied the Christians for such Meetings. Among these we may reckon the famous Julian the Apostate.—He owns, that the Christian Love-Feasts were conducted with such Humanity and Decorum, that the honest Gentiles were deceived by those specious Appearances, and brought over to their impious Opinions, as he called them. And he laments the Disuse of such Feasts among the Pagans.

But in some Places Luxury prevailed, and some Irregularities were committed. This will appear from the following Canons, published by a Council held at Laodicea, in Phrygia, about the Year of our Lord 367.

Canon XXVII.

not appeared to the we the less wonder at love-

"Neither those of the Priesthood, nor the Clergy, nor of the Laity, ought, when they

" are invited to Love-Feafts, to carry away their

" Shares."

Canon

Edding J. J. dab , Make

But there

Canon XXVIII.

"There shall be no Feasts, called Love-Feasts, "held in the Churches; neither shall any One eat in the House of God, or spread Couches for that Purpose."

This same Canon was afterwards enforced by the fixth General Council which was held at Constantinople against the Monothelites, — against Sergius, Paulus, and three or sour more, who had been Arch-Bishops of Constantinople w. — And long before that, scandalous Irregularities had been objected by one Faustus; a Manichee, in the Days of St. Austin; — who freely confessed, that the Christians were reproached but too justly; — and at the same Time he lamented, that he was forced to tolerate what he could neither approve; nor amend x, — But we the less wonder at Irre-

gu-

Wills in Christ, — a divine Will, and an human One.

^{*} August. de Morib. Eccles. Lib. i. Cap. 34; et Cont. Faust. Lib. xx. Cap. 21.

gularities committed in those Days, — fince Some of the Corintbians themselves were but too guilty, even while their Apostle Paul was yet alive; — for we read of them, that One was bungry, and another was drunken y!

Albaspinæus, indeed, affected to think, that those Love-Feasts were not held in Churches, but in private Houses;— and that Christians never met for those Purposes, but upon the Sunday only 2.— But as he has not produced the Shadow of a Proof, in Support of these singular Opinions, I shall, for the Present, pass them by; and proceed to propose, and establish, a second

o Drave, that the

upon, the

PROP.

7 1 Cor. xi. 21. — Μεθυσχομαι, quasi μετα το θυειν. Aristot. apud Athenæum, Lib. ii. Ad Satietatem bibo. John li. 10. Gen. xliii. 34. Agg. i. 6. Ubi nusquam Sermo est de Poculo Ebrietatis, sed solummodo Hilaritatis. — Ponitus το μεθυειν in optimam Partem. Es. Iviii. 11. — Wolfburg. Obs. sacræ in Now. Test.

Albafp. de Vet. Eccles. Rit. p. 1353

of the Corintia. II heur Q OR que sea gring,

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salarities committed in 1842 Paris -- hour Sarat

"In well-regulated Churches, the Eucharist, and the Feasts of Charity, were celebrated at different Times, though, probably, in the fame Place. a"

This Proposition, I know, will not be affented to so readily as was the preceeding One; and therefore some greater Pains must be taken to establish it. — The former One required little more than Illustration; — the present One will require some positive Proof.

If Albaspinaus could be depended upon, the Business would be presently settled. For he observes, and endeavours to prove, that the Eucharist was always celebrated in the Morning;—and this he endeavours to prove from Tertullian, and from Pliny's samous Epistle to Trajan. He attempts too to prove, that the Agapa, or Love-Feasts, were always celebrated in the Evening;

² By the fame Place, I only mean some Part of the same Building. The Eucharist was always consecrated upon the Altar, in the Altar-Room, the Holy of Holies, which None ever approached but the Faithful.

And therefore I think Mr. Bingham is somewhat too severe upon him, when he says, that his Opinion is singular, and that he maintains it without any Foundation b.

Doubtless, the Foundation he builds upon is weak, and cannot support the Weight he lays upon it. — But we can hardly say, that he has no Foundation.

That the Agapa were usually held in the Evening, can hardly, I think, be doubted by any Man. And if will be a difficult Thing to prove, that they were not always, and every where, celebrated in the Evening.

As to the Time of Tertullian, it is evident enough from the Circumstance of lighting the Lamps .— And the Justin Martyr, some Years before this, never speaks expressly of the Love-Feasts, yet he plainly speaks of those abominable Slanders which were propagated by Heathens, or Jews, against Christians; — such as putting out

Bingham's Antiq. Book xv. Vol. 6. p. 844.

⁵ Post Aquam manualem et Lumina, &c. Tertull. Apol.

the Lights, — promiseuous Copulations, — and eating Human Flesh d; — and as these Crimes were said by the Pagans to be committed at the Agapæ of the Christians, it is probable enough that they were observed in the Days of Justin, and in the Evening.

It will be sufficient to observe farther, that the Circumstance of putting out the Lights, is mentioned by Tertullian; and this was said to be done, post Convivium, after the Feast, or Entertainment.

Clemens of Alexandria, speaking of the Carpocratians, says, that they committed all Manner of Impurities, after they had put out the Lights, at their Suppers, which Clement would not dignify with the Name of Love-Feasts; — but they were certainly Imitations of them; — and hence perhaps it was that Christians were reproached with such Villanies.

The same Reproaches are mentioned by Origen, above forty Years afterwards. And it does not much

d Justin Martyr Apol. Cap. 35. Vide etiam Minuc. Fel. Cap. 31. et Tert. Apol. Cap. 7.

[·] Clem. Alex. Strom. Lib. iii. p. 438.

much matter whether they were invented by Jews, as he says they were, or by Pagans. — It is sufficient to observe, that Celsus pretended that those Impurities were practised, observed her to Ques i, — when they had put out the Lights. And though he does not, in that Place, make any mention of the Love-Feasts, yet when we consider that he begins his Book, with mentioning the Reproaches which Celsus had either raised, or propagated, against the Christians, concerning their Love-Feasts, — we can hardly doubt whether the Carlumnies mentioned by him, in his sixth Book, respected the Love-Feasts also.

Albaspinaus then had some Reason for saying, that the Agapa were held in the Evening. But we have no Authority in the World, that I know of, for saying, that they were celebrated in the Morning. — but as to the Eucharist, That was every where celebrated in the Morning; and Cyprian has given us the Reason; — and in great Cities, where the Bishop resided, it was the Evening Oblation also, — But more of this hereafter.

ow while when - to short Cocag satisface along not But

5 Origen contra Celsum, Lib. vi. p. 293. Compare Lib. i. p. 4.

But how frequently foever the Eucharift was offered, it was fufficiently diffinguished from the Love-Feaft; - they never were mixed and confounded together, - For we may observe, in the first Place, that when Justin Martyr had Occasion to speak of the Eucharist, and did largely speak of it, in his Apology, he faid not a Word about the Love-Feafts. - And on the other Hand, when Tertullian, about fifty Years afterwards, was vindicating the Christians against those malicious Accufations which had been laid to their Charge, by the base Suggestions of the Devil s, - in his fine Description of the Love-Feasts, he faid Nothing - openly, and plainly, - of the Eucharist, And from thence it may fairly be prefumed, that it was not customary to join them together.

Before

The Reader may see a full Account of those malicious Accusations, in most of the Apologists, as cited above. — But Eusebius has briefly summed them up in this Manner. — "They reported that the Christians used to have Thressean Banquets, Incestuous Copulations, — and such other Things, as it is neither proper to relate, nor to think of; — and which, we can hardly believe, were ever practised by any Men whatever." — Euseb. Eccles. Hist. Lib. v. Cap. 1.

Before these Times, when Pliny the Younger was Proconsul in Asia, he was much solicited to harrass and destroy the Christians. But he soon perceived, that the more they were persecuted, the more still they encreased and multiplied.

Pliny was affected with the frequent Slaughters, and wrote to Trajan for his Particular Directions; representing to him, " that he had diligently " enquired into the Profession of Christians, and " had even used Tortures to gain Information. "But, upon the Whole, he could only collect " from Some who renounced the Christian Reli-" gion, that they met together before Day-Light, " and fung an Hymn to Christ as God; - bind-" ing themselves at the same Time by a Sacra-" ment, not to commit any Wickedness, - to " abstain from Theft, - from Robbery, and from "Adultery; - to flick to their Engagements, -" to restore the Pledge; So that, setting aside " their Obstinacy in refusing to facrifice to the "Gods, and blaspheme Christ, they were guilty " of no Kind of Wickedness. - He had likewise, he faid, tortured two Virgins, whom the " Christians called (Ministræ) Deaconesses; -" but Cc 4

- but he could only discover that they were be-
- " fotted to the Christian Religion, which he con-
- " fidered as a lewd and immoderate Supersti-
- " tion."

Without all Doubt, this was defigned for a Description of Christian Conduct in their secret. but religious Meetings. - It has been confidered by fome learned Men as a Description of the Christian Eucharist b. - And so probably it was defigned to be by those Renegadoes who gave Information to Pliny. But what Rank they held in the Church; - or whether they were capable, as having been of the Faithful, to give full and compleat Information, cannot now be determined with Precision. - As to the Account itself, it is certainly lame and imperfett; and that induces me to think, that the Renegado Informers were of no higher Rank than Catechumens .- They were not perfectly acquainted with those Mysteries, which were carefully concealed from all but the Faithful, and those who were shortly to be added to their Number.

But

b See Waterland's Review, p. 40, - 45.

But Pliny observes moreover, that when those early, or Morning Devotions were ended, the Christians then retired; but afterwards met again, at a common Entertainment, in which he could not discover any Thing that was Criminal².

If the former Part was a Description of the Eucharist, — this must be a Description of the Love-Feasts; — and Nothing therefore can be plainer, than that they were distinct from Each other, and celebrated at different Times.

Tertullian had seen Pliny's Letter, for he quotes it;—giving us, not the very Words, but the Substance. 'Tis plain enough that he understood Pliny, as speaking, in the former Part of his Letter, of the Eucharist;—for he represents him as speaking de Sacris eorum,—de Catibus Antelucanis,—of the sacred Mysteries,—of the Antelucan Assemblies;—and under those Terms, it is well known, Tertullian speaks of the Eucharist.

Whatever Pliny meant, when he faid, that the Christians retired from their Morning Devotions, and

² Plin. Ep. Lib. x. Ep. 97. 2 Vide Tertull. de Coron, Milit. Cap. 3.

and affembled again ad Cibum capiendum, — promiseuum tamen et innoxium, — to eat a common, but barmless, Meal, — Tertullian takes no Notice of that Part of his Letter; — and therefore he either understood him as still speaking of the Eucharist, from his Impersect Information; — or else, as observing that the Eucharist and Love-Feasts were celebrated at different Times.

It is farther observable, that when Faustus the Manichee was making his Objections against the Christian Love-Feasts, — accusing those who frequented them of Excess and Riet, — there is not the least Hint of irregular Behaviour at the Eucharist; from whence it is clear, that they were not joined and confounded together,

It deserves to be considered farther, that the Love-Feasts, are never so much as glanced at, in any of the Ancient Liturgies. Now Tertullian, in his famous Apology, Chap. 39, has affured us, that non prius discumbitur quam Oratio ad deum prægustetur, — they never began their Entertainment without having first prayed to God, — it is utterly incredible, that this

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Vide August. contra Faustum. Lib. xx. Cap. 20, 21.

this Prayer should be omitted in every one of the Liturgies, if it was used at the Celebration of the Eucharist.

We observe farther, that the Manner of distributing the Eucharist, and the Quantity are and drank, so plainly distinguish the Eucharist from the Love-Feast, that we cannot possibly suppose that they were celebrated at the same Time.

They bleffed ONE LOAF and ONE CUP, after the Example of our Saviour; for he bleffed Tow 'Agrow, THE LOAF, not LOAVES, and TO Horngrow, THE CUP, not CUPS'.— And St. Paul speaks of our eating that One Loaf'.

— And so does that Holy Martyr Ignatius.— For, says he, there is One Flesh of the Lord Jesus, and One Blood of his which was shed for us. One Loaf is broken for All, and One Cup is distributed to All'.— And these, as we learn from Justin Martyr, and Tertullian, were always received from

c Matt. xxvi. 26, - 28.

d I Cor. x. 17. Vide etiam Justin Martyr. — Поосфидетам — 'Адтов кан Потидног, х. т. д. Apol. p. 97. Vide etiam Euseb. Hist. Eccles. Lib. vi. Cap. 43.

e Ignat. Epift, ad Philadel. Cap. iv

from the Hands of the Presidents; and therefore the Quantity distributed to Each must have been very small.

For it appears farther, that the Whole might be received at once into the Hand. And in the 101st Canon of the fixth General Council, which was held at Constantinople, about A.D. 680, we find that there were Some, who, instead of receiving the Sacrament into their Hands, would have it put into a Golden Box, or Vessel, which they had made for that Purpose.

But the best Account of the Manner of receiving the Eucharist, that One shall meet with, is at the End of Cyril's V. Cateches. Myst. —

- " The Recipients are there ordered to keep their
- " Fingers close together; and, placing their
- " Left under their Right Hand, they were to
- receive the confecrated Bread into the Hollow
- of their Right Hand, and to convey it to their

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Mouths with fuch Care, that not the leaft

Justin Martyr, Apol. i. p. 97. Tertull. de Coron. Militis. Cap. 3.

Vide Cyprian de Lapf. p. 344. Erafm. Edit.

" Particle thereof might fall to the Ground,

" faying at the same Time, Amen h!"

Tertullian, too, though he does not describe the same Action, yet he speaks of the great Care that was taken to keep every Part of the sacred Elements from falling to the Ground i.

Origen likewise cautions the Recipients of the Eucharist to take special Care, that not the least Part of the sacred Elements might fall to the Ground .— Now the same Care implies the same Attion; — and from hence then we are fully assured, that the Quantity received by each Perfon at the Eucharist, was, at all Times, very small.

Very different from this is the Description of the Love-Feasts, so happily given us by Tertullian, in the 39th Chapter of his famous Apology. — Editur quantum Esurientes cupiunt; bibitur quantum Pudicis est utile. — "We eat no more "than Hunger craves; we drink no more than "the strictest Modesty allows. With these Sup-

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requit here, be the Way, we cannot but ad-

h Gyril. Cat. Myft. v. Cap. 18.

Tertult. de Coron. Milit. Cap 3.

k Origen in Exed. Homil. xiii.

- pers we comfort indigent and famished Souls,
- out of a charitable and good Defign; and our
- " Meals are fuch as may best qualify us for the
- " Offices of Religion. We conclude all as we
- " began, with Thanks to God! Æque Ora-
- " tio Convivium dirimet."

Here now is a full and beautiful Account of the Love-Feafts, from the Beginning to the End; and the Manner of celebrating these was so very different from the Manner of celebrating the Eucharist, (to say Nothing of the Places where, nor of the Ends for which they were celebrated) — that it appears to me the most absurd Thing in the World to suppose, that they were celebrated at the same Time.

What Difference of Time there was between the One and the Other, cannot now be known.—
But the Washing their Hands, and lighting up the Lamps, must have taken up some Time: and they sufficiently distinguish the Celebrations.

And here, by the Way, we cannot but admire the great Caution and Reverence with which the Primitive Christians proceeded to the

Celebration of the Eucharist. — And we may observe farther, that in Terrullian's Time, and in Africa at least, the Agape were celebrated in the Evening, and preceeded the Eucharist.

But enough has been faid of these Things in the General. How the Case stood at Corinth in Particular, we will now endeavour to determine.

— We therefore proceed to lay down a third Proposition, which can receive little Support but from Reason and Scripture.

bearing, believille and q'o a q'ined m. The lever fill followed, copposed, and threm ned

ato the Guldes; and many of the Cerinthians,

" Notwithstanding the Irregularities complained

of by St. Paul, there were among the Corintbians

" many great and good Men, among whom it is

" but fair to reckon the Corintbian Pafters; and

therefore the Irregularities complained of by

St. Paul were not committed at the Celebration

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brow end fix Mouth, teaching the Word

I Tertullian, it is true, might have spoken of the Eucharist more plainly. But his Apology was directed to mere Heathens; and to them the Primitive Christians never explained their Mysteries very fully.

After St. Paul had spent some Time in Athens, and had preached the Gospel with no great Success among the Philosophers, - among the wise Men, and Disputers of this World, -- he left them and went to Corinth, a famous City of Achaia, where also was a Synagogue of the Yews. - But when he preached Christ unto them, they, as their Manner was, contradicted and blasphemed. - He therefore shook his Raiment, as a Sign of their Rejection; - and from that Time went unto the Gentiles; and many of the Corintbians, hearing, believed, and were baptized m. - The Jews still followed, opposed, and threatened Worwichstance og the Fregula: Ils complaimid

To inspire him with Courage and Resolution, the Lord spake unto him in the Night by a Vision ; - Be not afraid, but speak, and hold not thy Peace : For I am with Thee, and no Man shall fet on Thee to burt Thee, for I have much People in this City ". - So Paul continued among them a Year and fix Months, teaching the Word of God. suinuf Wan, it is true, might have spoken of the Euchandt

more chalaly. But his sychity was directed to mere theathem;

Junius Pollio, the Brother of the famous Seneca, was Proconful of Achaia, at that Time; and probably had been promoted thereto by the Interest of his Brother Seneca, in the Beginning of Nero's Reign, — about A.D. 54, or 55.

In his Proconfulship the Jews made Insurrection with One Accord against Paul, and would have persuaded Gallio to pronounce Judgment against him. — But Gallio, being a Man of great Humanity, would not be a Judge of such Matters; and so drave them from the Judgment-Seat. — Great, no Doubt, was his Success there, and very many were turned unto the Lord. — Stephanus, and his Houshold, were the First-Fruits, who afterwards addicted themselves to the Ministry of the Saints. To these we may add Fortunatus, and Achaicus, Apollos, and Timothese, and what honourable Mention is made of these in the Scriptures, is well known.

Name, except, perhaps, Silas, and Gaius, and Crispus, who had been a Ruler of a Jewish Syna-

Acts xviii. 24, 25. Compare 1 Cor. xi. 2. i. 4, -6.

opinion of them; fince St. Paul exhorted the Corintbians to submit, not only to those whom he had mentioned by Name, but to every One who helped and laboured with them.

The learned Dr. Cave places St. Paul's Departure from Corinth, in the Year of our Lord 52°. But Mr. Echard, with greater Probability, as I think, has placed it in A.D. 54°. Now St. Paul's first Epistle to the Corinthians was written by him A.D. 57°. — Very few Years then had passed between his Departure from Corinth, and the Time of writing his Epistle. — The Probability then is, that God had still much People in that City.

Corinth was indeed a City very populous and large, — the Metropolis of Achaia, and the Refidence of the Proconful. It had one Temple dedicated to Venus, so very large, that above a thousand Young Women were constantly attending upon her Service. In such a City, therefore, it can be no Wonder if some Seed fell among Thorns,

P Cave's Lives of the Apost. p. 306. A Echard's Eccles. Hist. p. 199. Millii Proleg. p. z. Ground.—But if there were Some who walked disorderly, and Some undoubtedly there were, still there were very many who kept the Ordinances, as St. Paul had delivered them unto him.

The Apostle does also thank God, for the Grace of God which was given to the Corin
thians by Jesus Christ;—that in All Things

they were enriched by him in all Utterance,

and in all Knowledge, even as the Testimony

of Christ (that Testimony just now produced)

was confirmed in them, so that they came be
hind in no Gift;—remembering St. Paul in

All Things, and keeping the Ordinances, as

he delivered them unto him; and he particus

larly mentions their perfect knowledge of the

Now we know that the Eucharist was always consecrated in the Holy of Holies, and was distributed at the Holy Gates. We know how facred that Place was accounted by the Ancients; and that they never administred the Eucharist but to THE FAITHFUL, to Men who believed

in Jesus, and lived, generally, according to his Laws; — we cannot imagine that such Men as the Corinthian Pastors would suffer the Eucharist to be openly prophaned; neither would they admit Men to it who did not know, and acknowledge, by their Amen, that it was the Lord's Body.

An open Prophanation then of the Eucharist cannot be laid to the Charge of the Corinthians;
— they neither did, nor could eat of it as of a Common Supper; — That was not the Lord's Body which they did not discern.

And thus have we established our Propositions. We have removed, I hope, some Prejudices; and have shewn, that the Case of the Corinthians has been very much mistaken: Some Aspersions have been unjustly thrown upon them by Men of One Sort; and too hastily believed by Another.

— And if their Case has been mistaken, no Wonder if St. Paul's Argument has been mistaken likewise.

Some, however, were chargeable with Misconduct;—the Almighty has shewn his Displea-

t sruber never administred the Furchastil but to

THE FAITHFULL to Med who believed

[·] Vide Jufin Martyr, Apol. i. p. 97, 98.

fure; — and we cannot defend them. — Let us fee then what their Cafe really was.

It is certain then from the Scriptures, that there were Schisms and Divisions among them.—
Very contagious Disorders; and, considering the Malignity of the Disorder, too, too many were infected with it.— Many were weak and sickly among them, and many slept.— One said, I am of Paul; and Another said, I am of Apollos.— One said, I am of Cephas; and Another, I am of Christ.— Thus One was magnified against Another;— Emulations and Contentions raged!— Thus was the Body of Christ, which is his Church, divided; and no Wonder then if there were Some at Corinth, who did not discern the Lord's Body !!

Upon the first Promulgation of the Gospel, and for a considerable Time after, the Charismata, or miraculous Gifts of the Holy Ghost, were exceedingly frequent and common.—Some spake with Tongues which they had never learned;—Others were Interpreters of Tongues:—Some had the Gifts of Healing;—Others were Discern-

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1 Cor. xi. 30. " 1 Cor. i. 12. " 1 Cor. xi. 29.

ers of Spirits, - To One was given the working of Miracles; - to Another the Gift of Prophecv: While every ordinary Christian could gure the poffeffed of the Devil ! - Satan viewed the Scene, and his Envy and Malice were excited! -He knew the mighty Force of our Religion; and he trembled for his Temples and his Idols !-Men wondered at the Purity of Christians; and while the Charms of Virtue were admired. Vice was abashed and retired ! - Such was the Produce of that good Seed which the Son of Man had fown ! In that very Moment Satan fowed his Tares; and they and the Wheat will grow together 'till the Harvest! - He formented Divisions and Diffentions, and had Art enough to make the very Gifts of God the Instruments of his Cruelty and Malice - He fet on Foot a Dispute about Spiritual Men; for fo Hypparino, Chap, xii. 1, should be translated, as it is in many other Places, - He persuaded them to believe, that Some of their Teachers were more spiritual than Others; and so while they followed These, they despised · had the Gifts of Heating ; - O . Jod'P ballini bas

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But upon this Subject, the first Epistle of Clement to the Corintbians, will be of singular Service. For it will not only shew us the Temper and Disposition of the Carintbians in St. Clement's Time, but in the Days of St. Paul also,

They who are disposed to blacken them, - to condemn them as a Body, - would do well to confider the Character that has been drawn by Clement .- And that their Behaviour was once Exemplary, - their Character great and univerfally admired, is plain and undeniable from the second and third Chapters of this most excellent Epistle. Their Virtue and their Faith were commended highly; their Piety renowned; their Hospitality extolled ! - Their Knowledge was great and extensive; they regarded not the Perfons of Men; - observed the Laws of God; and were obedient to their Rulers! - Such had been the Character of these Men! - And can we then suppose, that such Men as these were either ignorant of the Nature of the Eucharist, or wilfully prophaned it ! - It is impossible!

But notwithstanding this, there were Some that caused Divisions and Offences, even in the

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Days

Days of Paul, - and raged with fresh Violence when Clement prefided at Rome .- Yet the Mischief. he fays, was produced by a few infolent and daring Men. - He reminds them of their former Contentions, and of that Epistle which was fent to them by their divinely-inspired Apostle St. Paul. As there were Emulations at that Time concerning their Teachers, even fo it was then. - But their Divisions at that Time were more defensible than their present Ones. For the Men about whom they then contended were Apostles, and a Man whom they approved. - But what, fays St. Clement, are the Men who at prefent pervert you! - Can you justify your Seditions against your Presbyters, for the Sake of One or Two fuch Men as you now fet up against them "! -

This Epistle was well received at Corintb; as appears by a Letter written by Dionysius, Bi-shop of Corintb, and preserved by the Care of Eusebius*.

The Date of Clement's Letter is fornewhat ungcertain. Chronologers fix upon several Years between

Clement Epist. ad Corinth. Cap. xlvii.

Euseb. Hist. Eccles. Lib. iv. Cap. 23.

- But we certainly know, that Dionysius was cotemporary with Soter, Bishop of Rome, about A.D. 174. — So that Clement's Epistle was publickly read in the Churches at Corinth, for a very considerable Time; which is a manifest Proof of the great Regard which was paid to it at that Time, and should be paid to it at present. — It proves, that the Corinthians were not abandoned; and there is not the least Hint of any open Prophanation of the Eucharist.

The Date of the Constitutions cannot now be settled exactly; but they are very ancient, and give an Account of the Love-Feasts which deserves our Notice.—" Christians then are directed at "their Love-Feasts to set apart the Pastor's Due, "though be he not there. A double Portion must be set apart for the Priests and Deacons. The Reader, too, if he he present, is to have his "Share; and the Singers and Porters are to have "their

From these Passages it is plain and undeniable, that the Eucharist and Love-Feasts were not mixt and confounded together.

" their Shares also; — and so, in short, every
"One of the Clerical Order"."

At these Love-Feasts the Disorders and Divifions were practised, which were complained of by St. Paul. They had wrong Notions of Spiritual Men; and so they despised Some Teachers and their Followers; — the Poor, who yet were their Brethren: And so they despised the Church of God, and shamed them that had not, that is, them that were poor a.

I have already observed, that by the Church of God we are to understand the Christian Brethren. I know indeed very well, that many of the Ancients understood the Text, not of Christians, who assembled in Churches, but of the Buildings in which they assembled; — not of the Assembly worshipping, but of the Biace in which they worshipped. Mr. Mede has produced Passages from several of them; — not with entire Approbation; for he evidently had his Doubts, — Yet they answered the Purpose for which he produced them, whether they were true, or not b.

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the Luchariff and Lives in was not not and confoundly

> See Mr. Mede's Works, p. 321.

But, with Submiffion to the Memory of that great Man, I humbly apprehend that he might have had a clearer and more certain Proof from St. Paul, if he had confidered the eighteentb Verse: Συνερχομενων ύμων έν τη Εκκλησια, κ. τ. λ. — When ye come together therefore IN THE CHURCH. This must needs be understood of the Building, for they could not meet together in One Another .- And here too is a plaiu Antithefis between Exexessia and Oixias; - between the House of God, and their pown Houses; - for, fays the Apostle, bave ye not Houses to eat and to drink in, And hence it is certain, that their Schismatical Dispositions were shewn in THE PLACE where they are and drank; - which was not in their own Houses; and was therefore in the Church, And this is a Demonstration, that the Diforders complained of were not committed at the Celebration of the Eucharift; for That was never confecrated, por eaten, in private Houses, Add to this, that the Contempt was thewn before the Whole Congregation were affembled; - and therefore was not shewn at the Eucharift. For without all Doubt, in fo large

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Divine Worship were fixt, and universally known.

— If Any therefore were not there in Time, it was properly their own Fault. — And then St. Paul, instead of exhorting Some to tarry, would have admonished the Lingerers to be more diligent and careful. — And besides this, St. Paul would rather have that which was eaten so abustively, be eaten at their own Houses. — Have ye not Houses to eat and drink in! — And, if any Man bunger, let bim eat at Home. And therefore, what was so absurd in the Church, could not be the Eucharist. — But to return.

I am inclined to think, that St. Paul, in this Place, (v. 22.) speaks of the Assembly, and not of the Building, because, strictly and properly speaking, xarapeous is to despise, or to have a mean Opinion of Persons, and their Qualities, rather than of Things. — And if St. Paul had spoken of despising, that is, of prophaning the Temple, he would have used the Word Cognary, and then his Meaning could not have been mistaken.

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But, besides, if we apply the Word Church to the Building, St. Paul must be understood as denominating All those Despisers of the Church of God, who at any Time ate and drank therein, as at a Common Feast, or Entertainment. — And then we should certainly misunderstand him; — for the Feasts of Charity, under certain Regulations, are allowed by him; — When ye come together to eat, tarry one for another. But if any Man hunger, let him eat at Home.

We have feen then, that Some of the Corintbians abused their Love-Feasts; they had taken it into their Heads to despise Some of their Brethren; and so in Eating, or when they came together to eat (v. 33) what should be a Feast of Charity, Every One, that is Every One of the Schismatics, took before the Other (or rather, προλαμδανει, took before the proper and usual Time of Meeting, το like destroot,) HIS OWN SUPPER. And so

ous and angle of 4 t Cor. si. 33, 34.

to busines, or to offer the Agapa. Lift, of Sugra, Care &.

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Propriety, be ever called, A Man's OWN SUP-

One was bungry, and Another was more than fatif-

There is one Expression more, concerning which Expositors have differed. It is THE LORD'S SUPPER. (v. 20.)

The learned Dr. Waterland seemed to incline to those who interpreted the Place of the Love-Feast; but owned, at the same Time, that the Eucharistical Interpretation was That which most prevailed among Learned Protestants.—Not, says he, that I take it to be a clear Point at all, or so much as capable of being proved.

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ate to a Battag, on y hearthey come together to

think, that no Writer, before the latter End of the fourth Century, spake of the Eucharist under the Name, of Notion, of the Lord's Supper.—But surely the Smyrneans were informed by Ignatius, that in Kos less reages to Ensurers, in Camtilet it 'Arann noun. Without the Bishop, it is not lawful, either to baptize, or to offer the Agapa. Epist. ad Smyrn. Cap. 8. Comp. Epist. ad Rom. Cap. 7.— Now if by the Agapa we are to understand the Eucharist, as some learned Men have thought, then it is a clear Case, that Ignamus considered the Eucharist ander the Notion of the Lord's Supper; and that could only be learned

But I apprehend that the learned Man was mistaken. For surely, if to idea derived be the Love-Feast, and be his own Supper, then surely, Kupiatov Sanvor cannot be his own Supper also; and then it can be Nothing but the Lord's Supper; and that therefore can be Nothing but the Eutbarist.

Or we may argue thus to the learned Man was made that therefore can be Nothing but the Eutbarist.

Either the Love-Feast, or the Eucharist, must be meant. But the Love-Feast cannot be meant; because, upon that Supposition, Nothing is there concluded to the Purpose. For the Men against whom St. Paul is there disputing, had entertained torong Notions, and our Apostle endeavoured to correst them;—and the 20th Verse, being a Conclusion drawn from the preceeding Verses, must contain some Consideration or Other, proper for that Purpose.—It must be a Dissuasive from the manuagramment.

learned from i Cor. xi. 20. Wide Albert de Buchur. p. 2. And I cannot but think, that when Tertullian called upon Christians to consider, that they could not eat the Supper of God, and the Supper of Devils, as he does in his Book de Spectac. Cap. 13. — Non possumus Conam Dei edere, et Conam Demoniorum, he had both 1 Cor. x. 22, and 1 Cor. xi. 20, in View.

was to prove, that the Con wordn's did not meet

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the Love-Feasts only, no such Consideration; or Dissuasive, is there contained.—They did not intend to hold a Love-Feast, properly so called; neither upon their Principles were they obliged to do so.—Would St. Paul then, to heal their Divisions, tell them, that they did not That which they intended not to do;— nor were obliged to do, upon the Principles they had entertained!—A Method of Reasoning this, too slat and dull, too weak and absurd, to be fathered upon St. Paul, that great Master of Eloquence and Persuasion; or rather, if we would speak with strict Propriety,— upon the Holy Ghast, who is infallible, and by whom Paul spake.

But to set this Matter in a clear Light, we must consider that St. Paul undertook to prove two Things by one and the same Argument. He was to prove, that the Corintbians did not meet together for the better; and not only so, but that they met for the worse. To give Force to this Argument, we must not only interpret the Lord's Supper of the Eucharist; but we must admit the Necessity of a Continual Celebration of it.

You come together, faid the Apostle to the Corintbians, not for the better. - But why fo! - Be cause it is not lawful for you, at your Public Affemblies, to eat the Lord's Supper. - Very well. - But you might have contented yourfelf with faying, that it was not lawful for us to meet together: For as to the Lord's Supper, we neither intend to celebrate it, nor are we obliged to do fo. - And it must be owned, that if this could be rightly urged, St. Paul's Observation was frivolous and vain. Yea, it would be of but little Consequence, if, in Reply, he should fay, - Yes, but that is not all : - You not only do not meet together for the better, but you meet together for the worse. - For, in doing That which it is not lawful for you to do, you become guilty of the Body and Blood of the Lord; for in the Eucharift. there is a Sign, and a Thing signified. - Well then: - we will resolve to abstain from the Lord's Supper .- And furely, if they might lawfully, or innocently abstain, St. Paul's Argument could have no Force at all .- And if for the Lord's Supper we substitute the Love-Feast, the Argument is worse and worse. For it cannot be pre-E e tended.

tended, that the Love-Feast was an Outward and Visible Sign, of an Inward and Spiritual Grace:

— That, in that Common Supper, there was a Sign and a Thing signified. And if there was not, how could it in itself possibly hurt them!—Or how could a Man who only eat of his OWN Supper, be thereby guilty of the Body and Blood of the Lord, as St. Paul's Affertion required!

There can be no Doubt, then, but that by the Lord's Supper (v. 20) we are to understand the Eucharist.

There is One Expression more which requires some Explanation.—It is said of the Corinthians, (v. 29) that they did not discern THE LORD's BODY.—It is of Consequence to understand the Expression rightly.

It has commonly been supposed, that the Corinibians ate of the Eucharist as of a Common Supper, and did not consider it as the Lord's Body.—
But this is not to explain the Apostle, but to contradict him;— for, in Chap. x. he had supposed them well acquainted with the Nature of the Eucharist.— And, indeed, in the very early Ages, there neither was, nor could be, any Communicant who

who did not know the Nature of the Eucharist. For, besides the private Instructions that were always given, whenever the Bishop, or Priest, approached any One with the consecrated Bread, he said, The Body of Christ!— To which the Recipient affented by saying, AMEN!—So it is! And how then can it be said of such Men, that they did not discern the Lord's Body!

Busides, if by the Lord's Body we are here to understand the Excharist, then the Corinthians are here charged with a great and very heinous Crime, which had not been so much as hinted at, in any Part of the Indictment; and That is contrary to all the Rules of Equity and Justice.

It was here well, and pertinently, observed by St. F'aul, that they who receive the Eucharist unwortibily, do eat and drink Condemnation to themselves; — they are guilty of the Body and Blood of the Lord.—But the Word unwarthily, taken by inself, is too general, and we do not see how it can be applied to the Corinthians. But consider

† Juffin Martyr Apol. p. 97. Ambrof. Op. Tom. iv.

explanatory of the Term unworthily, and referring us to the Crime first specified, and all will be plain and easy. — They stand charged (v. 22) with despising the Church of God, and shaming them that had not. — They had a mean Opinion of their Christian Brethren, — shewed their Dislike in many Instances, — scarce making any Difference between their Christian Brethren, and Pagans. And they who behave in that Manner, do not discern the Lord's Body: For the Lord's Body is his Church; and every Christian is a Member!

And here St. Clement will prove an useful Guide. He will explain to us the Meaning of St. Paul, when he charged the Corinthians with not discerning the Lord's Body. — They surely did not discern the Lord's Body who could think of ejecting from the Episcopacy, those who holily, and without Blame, offered the Gifts. — They surely

For this Sense of Staxging see Acts xv. 9.—And it appears from Clement's Epistle, that Some were violently, and irregularly ejected from the Priesthood. Cap. xliv.

¹ See Ephef. i. 23. v. 30. Col. i. 24. 1 Cor. x. 27.

furely did not discern the Lord's Body, who were tearing and scattering the Members of Christ,—raising Sedition against their own Body,—and were come to that pass, that they seemed to have forgotten that they were Members One of Another k!

Every One, I think, must see that St. Clement is here commenting upon St. Paul; and reminding the Corinthians of their former Guilt, in not discerning the Lord's Body.

I beg Leave to remind my Reader, that St. Paul having two Things to prove, first that the Corinthians did not come together for the better, and not only so, but that they came together for the worse, dwells, however, chiesly upon the latter,—well knowing, that if it could be proved upon them, that they came together for the worse, it could not be pretended by them that they came together for the better.—And this he proves from the Nature of the Eucharist, and the Qualifications required of its Recipients.— It is observable, that the Apostle takes in ALL their Meetings, without One Single Exception;—and in the

L Clem. Epift. Cap. xliv. and xlvi.

Primitive Times they were continual and regular. It is therefore plainly supposed by St. Paul, that su

In the mean Time, if we would be fully acquainted with the Case of the Corintbians, and feel the Force of St. Paul's Reasoning upon it, we must begin at the viiith Chapter, and connect with it the following Chapters, 'till we come to the xvth, which, treating of the Resurrection of the Dead, wonderfully charms us with the true Sublime.

Having

- " Having then briefly spoken concerning Meats
- " offered to Idols, and afferted a Right to partake
- of their Carnal Things, St. Paul proceeds to
- " treat of Idolatry more fully, and to turn his
- " Corintbian Converts from Vain Abominations, to
- " the Altar of the living God. To this Pur-
- " pose, he would have them know, that the Fa-
- " thers in the Wilderness had the same Sacra-
- " ments that We Christians have "."
 - " Their Manna prefigured the Bread which we
- " break; and the Cup of Bleffing which we blefs,
- " was prefigured by the Rock; for that Rock was
- " Cbrift."
 - torra planta versat "With many of them, however, God was
- " not well pleased; they tempted and displeased
- " God; they lufted after Evil Things; -
- " they murmured in their Tents; they com-
- " mitted Fornication; they followed after
- " Idols! The Application he left to the Co-
- " rinthians; to Some of them it was very eafy.
- " They were Fornicators; they were Mur-

E e 4 murers ;

m This Observation is introduced here with great Art and Sagacity; and the important Use of it we shall see hereafter.

" murers ; - they walked after their own Lusts ;

- they tempted Christ; - they were Idolaters.

" - And therefore many of them were fick and

" weakly, and many flept. - They provoked

" the Lord to Anger; - they were Partakers of

Devils. - But there were Others who deserved

" his Praise; - they kept the Ordinances as he

" had delivered them unto them. - And even

" here there were some Exceptions; there were

" Divisions among them. - To make them of one

" Heart, and of one Mind, he reasoned with

them in this Manner :" __ door garage

" Speaking of you in the General, I have

praised you, because you keep the Ordinances

" as I have delivered them unto you. But now

"I must declare, that there are Some among

" you whom I cannot praise. - There are Divi-

fions among you; and you despise those,

whom, by the Christian Law, you are bound

" to esteem and love. - And you carry your

Animofities to fuch an Height, that it is not

" lawful for you to celebrate the Christian Sacri-

fice of Praise; - which yet you are bound to

66 offer, by the Politive Command of our Master;

" - and

- and to offer it continually; - a Command

this, which has not been repeated to me by

" Men, but I received it from Jesus Christ Him-

" felf. It must always make a Part of your Pub-

i lic Service. By it you must continually shew

" forth the Lord's Death 'till he come; - you

" must thereby fignificantly express it", - even

as continually as the Manna was eaten, and as

that Sacrifice was offered which was command-

ed to Moses in the Mount."

Still certain Qualifications are required:

"You must have that fervent Charity which was

fo warmly recommended at the Institution:

" There may be no Schism in the Body! - You

may therefore be guilty of the Body and Blood

" of the Lord; - and that, whether you receive,

" or whether you abstain. You abuse in the One

" Case; you neglett in the Other, - For you

" must always remember, that the Bread which

we break is Christ's Body, and the Cup which

" we blefs is bis Blood; and that you must thereby

se flew forth his Death. It must therefore needs

follow, when you come together to the

* Atterbury's Serm. Vol. iv. p. 182.

- " follow, that they who eat and drink unworthily,
- " without that Charity that cannot be dif-
- " penfed with, must be guilty of the Death of
- " the Lord. And hence you cannot but fee the
- " Necessity of examining yourselves, to see if
- " your present Conduct can, upon Christian
- " Principles, be defended."
- Remember with whom, and upon what Ac-
- " count, God was displeased in the Wilderness!
- " Now those Things happened unto them for
- " Ensamples; and they are Written for your
- Admonition ! And is not the correcting Hand
- " of God at this Time heavy upon you! And
- " upon the fame Account too."
- Reconciliation, however, is still in your
- Power. For God dealeth with you as with
- Sons; and he chafteneth every Son whom he
- " receiveth. Humble yourselves therefore un-
- of der the mighty Hand of God, that ye may not
- be condemned with the World! And from
- " hence you cannot but fee the Necessity of
- " having fervent Charity among Yourselves.
- Wherefore, when you come together to eat
- what should be a Common Feast, do not hastily

o Daed, xxix, 58,

" and

and uncharitably prevent Others, but tarry with

Patience 'till they come. - And, that Hunger

may not tempt you to transgress, - if your

Appetites require it, - first eat at Home. -

" And the rest will I set in Order when I

come."

" In the mean Time, it will be proper to en-

quire into the Cause of your present Divisions,

And they proceed, I apprehend, from a wrong

"Rule, whereby you have taken upon you to

" judge of Spiritual Men P."

To fet you right in this Particular, I must

remind you of your former, and compare it

with your present State. - It may be true,

that you have Now Some Extraordinary Gifts

of the Holy Spirit. Yet you well know that

vou were once Gentiles, carried away unto

" Dumb Idols, even as ye were led. - And this

may be applied to All, and to Each of your

se Schifmatical Teachers. - And how now were

" you reformed?-How came even you to acknow-

" ledge that Jefus is the Lord? - It was the

" Gift of the Holy Ghoft. And this I may fay

" of

" of All Men. For as you acknowledge, that "no Man, speaking by the Spirit of God, can "call Jesus accursed; so I must desire you to "consider farther, that no Man can say that "Jesus is the Lard, that is, no Man can be a "Member of his Body, but by the Holy Ghost." For our Lord himself hath assured us, that "no Man can come to him, except the Father draw him;—and he draws us by the Holy "Ghost."

"Now you cannot but know, that the Men whom you despise, do call themselves Christians, and acknowledge Jesus to be the Lord. But even this they cannot do, but by the Holy Ghost, Gifts then of the Holy Ghost they have; and if so, then certainly they are Spiritual Men. And you must needs allow of this Consequence, For if ALL the Gifts of the Holy Spirit, which are Many, and which he divideth seve- rally, to every Man, as he will, —if ALL of them are not necessary to make Spiritual Men, then I see not why ANY Kind of his Gifts will not make Spiritual Men. For though there be

P Vide Shien, Tool, is Poors

be Diversities of Gifts, yet if ALL THESE

worketh that One and the Self-Same Spirit, he

4 that hath ANY ONE of those Gifts is as

truly Spiritual as he who hath any other Gift's

" - and no Man hath them ALL."

"And this, as I faid, you must needs grant,

unless you make ALL the Gifts of the Spi-

" rit necessary to make a spiritual Man. - If in-

deed this should be pleaded, then your Argu-

ment will prove too much; - it will prove,

that there is not a spiritual Man among you.

" For do but confider ; - Are All Apofiles!

" Are All Prophets! - Do All speak with Tongues!

" Is there ANY ONE who hath ALL the

"Gifts of the Spirit! - No fuch Thing! - Is

cannot be pretended !- You therefore do, and

" must acknowledge SOME Men to be spiritual,

"though they have not ALL Gifts; - SOME

" you allow to be fpiritual because they have

"SOME Gifts. - Why then will you not be

" confistent with yourselves ? - Why will ye not

se acknowledge A L L Those to be spiritual Men

" who have ANY Gifts!"

don2

The Church of Christ may very fitly be com-

ss pared to a Natural Body, which is not One

Member, but Many. - Suppose then that you.

" - or those whom you follow, - are the Head;

" and the Men whom you despise are the Feet. -

" Can the Head fay to the Feet, I bave no Need

" of you! - Abfurd as this Pertness would be

" in a Natural Body, so absurd is it in a spiritual

" Body! - Now ye are all the Body of Christ,

" and Members in Particular; - a fufficiens

" Reason this for having fervent Charity among.

" yourfelves."

Let me then fix your Attention on this most

amiable Virtue! - Only remember how warmly

" it was recommended at the Institution of the

"Lord's Supper; and what a Rank it holds

" among the Christian Virtues! - Charity never

" faileth! - And now abideth Faith, Hope,

" Charity, these Three; - but the greatest of

" these is CHARITY! - Follow therefore

se after Things which make for Peace; and

" let all Things be done decently, and in

" Order."

Such

Such appears to have been the Force of St. Paul's Reasoning on this Occasion! And we cannot but make our grateful Acknowledgements to Almighty God, who fo directed his Apostle to handle this Particular Cafe, as to be of standing Use to his Church in General, in all succeeding Generations. Amen!

"The Source of the proposition of the Source worth top, office that the Apportant Atgundent ex the Selfen and Division, opinist tuppeds the Marcelley of a consessed Colebeard to the Fifth in Succepts and Formed to his Argunders of And indeed the Wards of Inchieron could lie eged by him for es other find or Purpole. For the Commences were neither granded of the A HA (or Eastwell, act year) performed at

designation visions and

of was words the none hole of the throw in the finding for no other Region but to become a contheir Arrendance at the Allar; - that beingirlie last and important Command of their dving Mast

ter. - Let us exacting them with Care; and no thell find, that they are not to very eafy as 'th

HAP. IX.

o Maighty God, who is dischal his Apolitic

Such appears to have been the Pence of Pa.

Concerning the Necessity of constant Com-

T has been observed before, and cannot be noted too often, that the Apostle's Argument against Schism and Division, plainly supposes the Necessity of a continual Celebration of the Eucharift: It is that Supposition only which can give Strength and Firmness to his Argument. -And indeed the Words of Inflitution could be cited by him for no other End or Purpose. For the Corintbians were neither ignorant of the Nature of the Eucharift, nor openly prophaned it. - The Words of Institution could therefore be recited for no other Reason but to secure a constant Attendance at the Altar; - that being the last and important Command of their dying Master. - Let us examine them with Care; and we shall find, that they are not so very easy as is commonly imagined.

Тита

Two we is to supa. This is my Body. But what is THIS! - What can Toro agree with ! - It is commonly faid, that, by an Enallage of Gender, Tato is put for stog. Some Inftances, indeed, are produced; but every One that I have feen may be folved another Way, - by a much more easy. Figure, - they may be folved by Ellipsis. - Even in that Case where it seems to be univerfally agreed, that the Neuter Gender is put for the Masculine, viz. when Persons are spoken of, the Construction may easily be solved by Ellipsis. - Thus, when we read in Some Books, its to iepo pergor es in ude, - a greater than the Temple is bere 2; - mes çov is not put for mes ¿wv, by Enallage, but by a much more easy and defensible Figure ; — προσωπον, is understood by Ellipsis. Tero then does not agree with 'Aeros, but with fome equivalent Word understood; and that Word we shall find in the Beginning of the 10th Chapter. Mot to but the best to

or raise and or our Final or there we

and 42. Amer is not put for Amer, but Agesway is understood.

See Levit. xix. 15. 2 Cor. i. 11.

Title 1 QUD (which flow + was BREAD)

We are there informed, that the Fathers in the Wilderness, had the same Sacraments that we have, - they did eat to auto Bewer Treopatinos, the same spiritual Meat. Now we have all the Reason in the World to believe, that Yesus explained this Matter to the Apostles, at the Institution of the Eucharist. - Such Knowledge was furely as necessary for them as it was for the Corintbians; - for they were to instruct the World. - And of this we shall be more fully convinced, if we confider the Mystery of THE BLOOD AND WATER which flowed from our Lord's Body on the Cross, as explained above. - If the Manna and the Rock were fo explained at his Death, doubtlefs they were explained also at the Institution of the Eucharift. - His Flesh and Blood were now to become our FOOD; - they were the Antitypes of that Food with which he supported their Fathers in the Wilderness: And therefore, alluding to that Bread, he faid, Toro to Bewur us is to σωμα, THIS FOOD (which furely was BREAD) IS MY BODY.

Nor can we wonder at an Ellipse, in this Part of the Institution, since every Part of it, as recited here, is remarkably elliptical. — Whole Sentences are omitted, as will be evident to every One, who will compare the Words of the Evangelists with the Words of the Apostle.

Doubtless it was easy for the Corintbians to supply the Elliptical Words, though neither of the Gospels was at that Time published; — for the Account is addressed to them, as unto wise Men; — as unto Men who could perfectly understand what he said. Indeed the Words of Institution feem to have been recited there, merely for the Sake of the Words orang in numer, which may

r t 2

either

either fignify, as often as you drink, — or, as often as ye drank, or used to drink.

The Words, without all Doubt, are important; and when we are interpreting Laws, especially so concerning a One as this is, we should remember that, according to the late Professor Rutberford, "One Rule of Interpretation is, that a Law ought to be understood in such a Sense, as "will give Some Meaning to all the Words of it."

Now the Word orans, as often as, must be designed, either to shew, first, what our Intentions should be whenever we drink the Sacramental Cup; — whenever we drink it; — that is, drink it as often as we will, it must be offered, says Christ, eis the equal of the same and an entire the content of the same and the content of the same and the sa

and for - both by and I that it as we deport out

Vigerus might be applied to this Part of the Words of Institution. He observes, from Diogenes Laertius, that eucs is sometimes used for occ; that is tuns erga Me non meus erga Te.

Thus, in a Letter of Pissiratus the Tyrant, to the celebrated Solon, preserved by Diog. Laert. in his Life of Solon, there is this I suppose it was, that our English Translators supplied the Ellipse by the Pronoun Relative IT.

— And I dare say, that the Generality of English Readers put this Construction upon the Words, and think of Nothing farther.

But this Interpretation cannot be admitted; for besides that it would seem to make the Drinking the Rule, or Measure, of the Frequency of Offering, which would be exceedingly absurd;—it would moreover make the Apostle guilty of Tautology, or at least of needless Repetition;—for the End of Offering had been sufficiently explained and secured by the Words, Offer this, for my Memorial 'till I come;—especially to Men who were well acquainted with the Nature and Ends

this Observation: Euroia ras the tookeds manner in rata to emer expos eminus. You laid open my Design, induced thereta by your Regard to the Common-Wealth, rather than out of any Ill-Will to me. If this may be applied to the Words of Institution, then we must construe them thus: Offer this for your Memorial.

— Thus the Jews had their Memorial. See Numb. x. 10. And the Expression may be designed to instinate, that what Christians offered, God would be pleased to accept. The Memorial was Christ's, as he ordained it; — it is the Memorial of the Church, as the Church is permitted to offer it.

proved, that any PE of it was ever wank by

of the Eucharift. — And so, contrary to all Rules, the Words, as often as, would be left unexplained.

But we go on to observe, that the Words, as often as, may be designed to fix and determine the Frequency of Offering and Drinking, by referring us to some former, or to some present Institution. And besides these Interpretations I know no Other.

As to any Divine Institution that was in Force when those Words were spoken, we can think of but One Rite, in which the Whole Congregation was concerned, which resembled our Eucharist; and that was the Continual Mincha, one Part of which was a Drink-Offering; — for it never can be proved, that any Part of it was ever drank by the Officiating Priest.

We read, indeed, of the Jews, that they poured out their Drink-Offerings; and concerning their Continual Mincha it is particularly directed,—" that the Drink-Offering of the Continual Burnt-" Offering should be the fourth Part of an Hin 4

66 for

An Hin, or, as it should be called, a Chin, was little more than one of our Quarts. And it is not improbable but

"for the one Lamb: In the Holy Place shalt thou cause the strong Wine to be poured out unto the Lord for a Drink-Offering."— And Josephus himself, who was a Priest, and must therefore have been a competent Judge in these Matters, only says, that the Wine was poured out about the Altar; but not a Word of drinking any Part s.

We must therefore go back to the Wilderness, and behold the Israelites drinking of that spiritual Rock that followed them; for that Rock was Christ ε. They therefore then drank the same spiritual Drink that we drink at Present. And therefore as βρωμά πνευματικον, Spiritual Food, was understood when Christ spake of his Body, so Πομά πνευμάτικον,

Spi-

it might be defigned to foretel the exact Quantity which should be offered, poured out, or sprinkled, and drank by our Saviour and his Apostles. — If this could be sirmly established, I should think it a strong Proof that our Eucharist was to be a Continual Memorial, even as the Jewish Mincka was.

derminists for the Poople of Coll.

shoot sil niste Numb. xxviil. /. siderat has

8 1 Cor. x. 4.

Στενδίοι δε πεςι του βωμου του οίνου. Joseph. Antiq. Lib. iii. Cap. 9. p. 122.

Spiritual Drink, must be understood when he spake of his Blood. — Since then Christ had Respect to that spiritual Food in the Wilderness, when he instituted the Eucharist, it must needs follow, that το πομα το πυευματίπου, that spiritual Drink, (and perhaps, for greater Perspicuity and Certainty, we may add in τη ίσεμω, in the Wilderness,) must be understood after όσακις ἀν πίνητε; and so, when the Ellipse is properly supplied, the latter Part of v. 25. must be read in this Manner; — Offer this for my (or perhaps your) Memorial, as often as you drank that same spiritual Drink in the Wilderness: — That is, my Body and my Blood must be your constant Food.

The Wilderness was a Type of this Present World, as the Land of Canaan was a Type of that Rest which remaineth for the People of God.

"Moses speaks of it as of a great and terrible "Wilderness, wherein were fiery Serpents and "Scorpions, and Drought, where there was no "Water h; and the Psalmist describes it as a great and terrible Wilderness, wherein the People "fuffered Hunger and Thirst, so that their Soul "some-

fometimes fainted in them "." — Fit Emblems of those Difficulties and Distresses, — of those Pains and Afflictions, — of those Anxieties and Torments, which surround us in this World, — together with those Comforts and Affistances, which the Hand of Providence administers, and which we frequently meet with in our Passage through it!

Now furely it is somewhat remarkable, that the Israelites should be fed with Manna for forty Years together in the Wilderness, and that at the End of forty Years exactly it should come to pass, — that on the felf-same Day it should come to pass, that the Manna ceased! — It began to rain Manna on the sixteenth Day of the second Month after their Departure from the Land of Egypt k, — And it appears from Joshua, that the Children of Israel kept the Passover on the four-teenth Day of the Month; — that on the next Day they eat of the old Corn of the Land; — and that on the Day after, which was the sixteenth, the Manna ceased!

Tosbua

Pfalm cvii. 5.

k Exod. xvi. 1, — 8. 1 Jos. v. 10, — 12.

Joshua indeed does not say whether it was the fourteenth Day of the first, or second Month. -The Jews were indeed commanded to keep the Paffover on the fourteenth Day of the first Month : but then in Case of any Legal Incapacity, (as there feems to have been here) they were commanded to keep it on the fourteenth Day of the fecond Month m. And that, I suppose, was the Case at that Time. For the People passed through fordan on the tenth Day of the first Month ". - Then twelve Stones were pitched in Gilgal for a Memorial. — Then there was some Time required, for foreading the Rumour of the wonderful Paffage among the Kings of the Amorites, and of the Canaanites .- Then Joshua was commanded to make tharp knives, and to circumcife the Children of Ifrael a second Time . - They could not therefore eat the Paffover, 'till they were circumeifed and bealed. And when we confider, that they were above fix bundred thousand Men that were twenty Years old, and upwards P, befides a vast Multitude of Children, we can hardly believe

Numb. ix. 1, ___ 12. I Jofh. iv. 9. Jof. v.

lieve that all this Bufiness could be transacted in three or four Days!

But this, perhaps, may not be very material at prefent, - fince we are not yet fully acquainted with the Mystery of the forty Years .- Yet thus much, I think, is certain; - the Jewish Sacraments in the Wilderness foretold, by Action, the Duration of the Christian Eucharist. - Theirs continued 'till they arrived at the Borders of the Land of Canaan; - and the Scriptures affure us, that our Eucharist must be repeated 'till our Lord shall come 9! - "Till he shall come to reward his Saints, and reign with them a thousand Years! -And then shall he drink it new with them in his Father's Kingdom ! - He that hath Ears to hear, let him hear ! - For if the Whole Duration of our Eucharist was thereby foretold, then certainly the Frequency of Offering.

The Manna was gathered every Morning,—an Omer for One Man;—and this was fufficient Provision for the Day, and no more s.— It is therefore

^{4 1} Cor. xi. 26. 1 Matt. xxvi. 29.

The Omer, or Chomer, was, in Measure, about one fourth of our Peck. — But, as the Manna was round and light, it

therefore probable, that they eat of it in the Morning and in the Evening, and drank of the Rock, of the Stream that followed them, at the fame Times; — for as they regarded them as Sacraments, the Laws of common Decency would restrain them from irreverent Behaviour; — and as the Quantity of Manna was prescribed, so, doubtless, was the Quantity of Water also.

The Ancient Jews were a very frugal People, especially in their Dress and Diet. And whether the famous Rabbi Abarbanel was right or wrong, when he supposed that the Continual Sacrifice was therefore appointed to be offered, in the Morning, and in the Evening, because Men used to eat but twice in the Day, in the Morning, and in the Evening, — yet it is a good Proof, — as far as Jewish Traditions can go, — that they are of the Manna, and drank of the Rock, every Morning, and every Evening,—twice a Day, and no more; for we may be sure, that God guarded his Sacraments against all outward irreverent Treatment.

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might only be equal, in Weight, to that Loaf which our Saviour bleffed, and brake, as his Body.

Vide Abarb. Exord. Comment in Levit. p. 304, Edit. De Veil.

I know, indeed, that there are some Writers who have affected to think, that the Water which issued from the Rock at Rephidim, afforded only a temporary Relief, and did not follow them.

But they forgot to consider, that, though the Jews were very apt to murmur, yet we never hear them complaining for Water, from the Time they were at Rephidim to their Arrival at Kadesh, the second Time, — almost forty Years, — though in that great and terrible Wilderness there was no Water "!

They forgot too to confider, that the Tabernacle was fet up on the first Day of the first Month
of the second Year after their Departure from the
Land of Egypt v.

They should have considered, moreover, that Aaron, and his Sons, were obliged to do the Service of the Tabernacle every Morning and Evening. Yet they were prohibited, upon Pain of Death, from entering the Tabernacle at any Time, without first washing themselves with Water w. — They had also many other constant

Oc-

Deut, viii. 15. Exod. xl. 2. Bxod. xxx. 18, -21.

Occasions for Water.—And how then was it possible to perform the Service of the Tabernacle, in a Wilderness where there was no Water, if the Water, which slowed from the Rock at Repbidin, did not follow them!—No sooner did it cease to follow them, but more than once they murmured for Water, and were more than once miraculously supplied.—But we have no Warrant, so far as I know, to say, that the Waters, so supplied at those Times, were Sacraments:—They were no outward and visible Signs of inward and spiritual Graces.

We have confidered the Jewish Sacraments in the Wilderness as eminent Types of the Eucharist, and have proved, that our Saviour, at the Institution of the Eucharist, compared the Types and Antitypes together, and thereby authorized us to consider the One as explanatory of the Other.— And because this is a very concerning Point, I must define my Reader to attend our Saviour at Capernaum, and to hear him there, comparing his Sacramental Body and Blood with the Manna which his People did eat, and with

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^{*} Numb. xx: 2, --- 11. and xxi. 16, -- 18.

The Necessity of constant Communion. 447 the Water which flowed from the Rock, of which

his People drank in the Wilderness.

Of the Manna there can be no Doubt. — Moses, said our Saviour, gave you not THE BREAD from Heaven; but my Father giveth you THE TRUE BREAD from Heaven. — "Your "Fathers did eat Manna in the Wilderness, and are dead. — This is the Bread that cometh down from Heaven, that a Man may eat thereof and not die. — He that eateth of this Bread faid, "And live for ever." — And surely he had both the Manna and the Water in View, when he said, "My Flesh is Meat indeed, and my Blood is Drink indeed b." — And as he spake of the Eucharist at Capernaum, can we suppose that he did not, in like Manner, explain it, when he ordained it in Jerusalem!

Such Discourse, 'tis true, is no where recorded in the Gospel. — But the Gospels contain but a very small Part of what Jesus said, and did. — St. John has recorded much Discourse which Jesus delivered at the Institution, of which No One

⁷ John vi. 32. 2 John vi. 50. 3 John vi. 51, 58.

One of the Other Evangelists have taken the least Notice. - But do we think that St. John has recorded the Whole ? - No fuch Matter ! - Yet if fuch Discourse was necessary at Capernaum, it feems to have been much more necessary at the Institution; - for the Doctrine of the Eucharist was shortly to be preached to the World. And it is reasonable to suppose, that He who said to Peter, what I do thou knowest not Now, but thou shalt know mera raura c, when I have finished this Washing, or, thou shalt know presently, did not neglect to explain what it so highly concerned them and the World to know; especially if we remember, that he had engaged himself, at Capernaum, to explain the Matter more fully, when the Prophecy he then gave was fulfilled; that is, at the Institution of the Eucharist. Now at Capernaum he had compared the Jewish and Christian Sacraments together, the Type and the Antitype, - the Manna and the Rock, - with his Flesh and Blood! - There he so compared and explained them; - obscurely indeed; - but he there so compared and explained them. From whence

long vis gr, c8.

whence it indisputably follows, that by the fame Medium he more fully explained the important Points at the Institution. — Add to this, the Information which was given on the Cross, as explained above. Only let me observe here, that it was then clearly and sufficiently declared, that the Eucharist, which is Christ's Flesh and Blood, was not only a Sacrament, but a true and proper Sacrifice; — and this was fully declared by HIS DEATH; — and so by it his Death may be represented by us!

Nor let us wonder if the Explanation is not to be found at large in the Scriptures. For it deferves to be well noted here, — that the Gospel had been preached in all the World, — Church-Government had been fully settled, — the Christian Sacrifice had been explained, received, and practised, by all People, Nations, and Languages, twenty Years before any Part of the Scriptures of the New Testament was written, and almost seventy Years before the Canon was compleated.

Can we then wonder, if these, and some other important Matters, should sometimes be touched in the Scriptures but Sightly? — If the Ex-

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pressions should frequently be Elliptical? — If Some Things should only be hinted at! — And in such a Manner, as if the Holy Ghost only designed to put Christians in Remembrance, though they once knew thase Things d!

Such Elliptical Expressions were easily supplied by the first Christians; such Hints were abundantly sufficient for those who had beard the Apositles, and believed them! — And had the Church, from that Time to this, continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayers, — many valuable Traditions had been handed down to us, — we had still been able to fill up Elliptical Expressions; and so the Scriptures had been much more easily understood than they can be at Present!

They who search into the Deep Things of God,—the ivovonta,—the difficult Passages of Scripture, will have Reason to cry out,—Hoc Opus! Hic Labor est!—This is Labour!—This is Work indeed!—Sed non est inextricabilis Error!
—We may be a little bewildered sometimes;—but

but the Temple of Truth is accessible; — and if we resolutely persevere, — using all Helps that can be come at, — we shall find the Thread that will direct us to it safely. — If we will diligently compare Scripture with Scripture, — searching and comparing with upright and honest Hearts; — if we will carefully enquire after Apostolical Tradition, and wisely regard it when we find it; — if we will but implore the Assistance of the Holy Spirit, — we shall be able to fill up the Ellipses, in most Cases, with great Certainty and Satisfaction: We shall understand the Scriptures to our Comfort and Advantage.

By this Time then, I hope, my Reader is fully convinced, that the Ellipse (ver. 25) has been filled up properly;—that there is an Allusion to the spiritual Rock in the Wilderness;—that as the Israelites were supported and refreshed, constantly and continually, in the Wilderness, by Manna, and the Rock that followed them,—so the Flesh and the Blood of Christ should be OUR CONSTANT FOOD, in this our Wilderness,—and should never be neglected by us,—no

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not for a fingle Day, —'till we come to the Borders of our beavenly Canaan.

We go on to the 26th Verse, which, as if stands in our Translation, contains a Reason for Something that went before : - but what that is cannot eafily be discovered. - Does it contain a Reason why it was not lawful for the Corinthians to eat the Lord's Supper; -as is affirmed, ver. 20 ? - But a Reason for That had been already given; viz. in ver. 21. - Does it then give us the Reason why St. Paul could not praise the Corintbians? -But, besides that a Reason for That had already been given, viz. in ver. 23; - it would render the 23d, 24th, and 25th, Verses useles; - the Argument might stand without them. - And, moreover, it would found oddly to fay, I praise you not, because by the Eucharist ye do shew forth. the Lord's Death 'till he come. - Shall we then confider it as a Reason for the Command immediately preceeding? - Offer this, - for my Memorial! - But neither can this be admitted. -For the Reason contains Nothing more than the Command itself. - To offer my Memorial, and to shew forth my Death, are Expressions that are exactly

exactly equivalent; and therefore the One cannot be a Reason for the Other.

What shall we say then? - Why we say, that the Particle yap does not always imply, that the Sentence in which it stands, must be considered as a Reason of Something that went before. - It has various Significations. It is fometimes used as a Declaratory, or Explanatory Particle; and fometimes it has the Force of strong Affeveration f. - Our Translators have once rendered it verily. -- Oi yae, faid St. Paul, when the Magistrates sent to let him go; No verily, said he; - and when it is without oi, it certainly may be rendered, in the Way of strong Asseveration, Yea verily. - And as to the Word καταγγελλετε, that may and certainly should be construed Imperatively. -I therefore confider the 26th Verse as a Part of the Institution, the latter Part of which I construe in this Manner: - " Offer this Cup for my (or your) Memorial, as often as you drank of the Rock in " the Wilderness; - yea verily, as often as you si did eat this Bread and drink this Cup, [in Gg 3 the

f Vide Hutch. Zenoph. Not. p. 58. 171, 315.

Manna is frequently called Bread in the Scriptures,

"the Wilderness, so often do you shew forth the Lord's Death 'till he come."

And here I may be allowed to finish my Enquiries concerning the Meaning of this important Passage of Scripture. — And here we see that St. Clement had some Reason for saying, that our Lord, by his Sovereign Authority, appointed the Times and Hours for the Celebration of the Eucharist. — But more of this presently.

We have supposed that the Manna and the Rock in the Wilderness, by being eaten and drank every Morning, and every Evening continually, did foretell, as Prophecies by Astion, that the Christian Eucharist should, like the Jewish Mincha h, be continually offered, in all Cathedral Churches, in the Morning, and in the Evening.

— And if the Prophecy was indeed fulfilled, that will be a strong Proof, that what we call a Prophecy, is not, in this Case, a sicticious One; but that we have understood and applied it rightly.

We

This also, together with the Incense, was an eminent Type of the Eucharist, and may be considered as a Prophecy by Action, foretelling the Frequency of our Eucharistical Oblation.

We cannot, I am afraid, go many Ages from the Days of the Apostles in search of Proofs; or, if we do, we shall not find them. It appears from the Scriptures, that Some Christians, in Some Places, degenerated very foon; - they for sook the Assembling themselves together i. - And after the Herefy of Arius was broached, and the Emperors condescended to be Christians, the Degeneracy of Christians was very General indeed. -There was but too much Truth in what the Devil, according to St. Austin, uttered by his Oracles, which foretold, that the Christian Religion should not prevail above 365 Years k. -But as the first Ages were the purest, so are they the most material for our Purpose. - Let us begin then with the Days of the Apostles.

St. Luke has informed us, that after the Ascenfion of their Lord, the Disciples returned to Jerusalem with great Joy, and were continually in the Temple, praising and bleffing God. Amen.

Gg 4 — In

1 Heb. x. 25.

They joined in the Devotions which accompanied the Continual Sacrifice. See Acts iii. 1. M. Luke xxiv. 52, 53.

— In another Place he informs us, that they went up eis το ὑπερωου; — which should not have been translated into AN Upper-Room, — but emphatically, into THE Upper-Room; — into that very Room which Jesus had consecrated for their Worship. — There they continued with one Accord in Prayer and Supplication, with the Women, and Mary the Mother of Jesus, and with his Bretheren.

But after the Day of Pentecost, when they were filled with the Holy Ghost, and about three thousand Souls were converted by their Preaching, it has been observed by the same inspired Writer, that they continued stedsastly in the Aposities' Doctrine and Fellowship is and in breaking of Bread, and in Prayers.

It would be exceedingly preposterous to interpret breaking of Bread, of eating a Common Meal; — for why should such an ordinary and trisling Circumstance be placed between the Apostles' Doctrine and Fellowship, — and Prayers; — Matters of the highest Importance!

The There's in the Leave, the . Lib. Nich. S. The

The Syriac Translation, which is very ancient, renders the Expression, — without the least Ambiguity, — in Fractione Eucharistia, in breaking the Eucharist; — and so does the Arabic. — And thus surely should Ver. 46 be rendered: — "And "they, constantly attending the Morning and "Evening Service of the Temple, and like- wise breaking the Eucharist in THE Upper- "Room, μεταλαμεανον τροφης, did jointly partake "THE FOOD, with Gladness and Simplicity City

P I have used this Phrase, instead of Day by Day, or Daily, because that is constantly the Meaning of Daily, when the Subject is the Service of God.

In the Original we read xar' olzor, which, instead of from House to House, in which Sense the Phrase is never used, I have rendered, in the Upper-Room. Homer will fully justify us: He has xara dev, and xara alour, in the City; (Iliad, B. v. 130) and also xara olzer, in the House. (Il. Z. v. 56) See also Rom. xvi. 5, and 1 Cor. xvi. 19. — The Upper-Room where the Aposses were assembled, on the Day of Pentecost, and which was confecrated by our Saviour, is emphatically called THE HOUSE, in Verse 2 of this Chapter.

Trender recoms Food, instead of Meat, as better describing the Eucharist, which is so called by Ignatius, Justin Martyr, and Others, who, probably, borrowed the Name from this very Passage,

" city of Heart; praising God, and having Fa" vour with all the People!"

We may then, I think, with the greatest Association for and entering and the Whole Church with them, did celebrate the Eucharist every Morning and every Evening, immediately after the Day of Pentecost. And unless we suppose, that such Practices proceeded from a forward and oversheated Zeal, — which would be hardly decent, — we must acknowledge that they were influenced by a Positive Command, delivered, as we have seen, at the Time of Institution.

The Custom is recorded with evident Marks of Approbation; and we should do well to remember, that as there are Prophecies by Astion, so there are Precepts, or Commands, delivered in the Scriptures, in the mild and pleasing Mode of Example. This we say upon the Authority of St. Peter; for, speaking of Jesus, he tells us, that he left us on Example that we should follow his Steps.—Let us then look up to the first Christians, and what they did, let us do likewise.—It is plain too

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from St. Paul, as he has been explained above; that the Eucharist was constantly administred in all the Public Assemblies of Christians.—And let us then follow his Advice;—let us not forsake the Assembling of ourselves together !!

But we must now pass on to St. Clement, So. Paul's Fellow-Labourer, whose Name, as it has been thought, was written in the Book of Life.

— Certain it is, that he was an Apostolical Man,— that he was Bishop of Rome, — and that his celebrated Epistle to the Corinthians was published, at the lowest Date we can place it, some Time before the Death of St. John.—Thus he speaks:

"We ought to do all Things orderly, what"ever the Lord hath commanded us: To perform
the Oblations and Ministrations at the appointed
"Times. Neither would he have these Things
performed in a confused and disorderly Manner: Where also, and by whom he would have
them performed, he himself determined by his
own Sovereign Will; that all Things being
done according to his good Pleasure, might be
acceptable and pleasing to him. They there"fore

- fore who offer their Oblations, at the appointed
- "Times, are acceptable and bleffed : For, fol-
- " lowing the Commandments of the Lord, they

I know very well, that this Passage has sometimes been so understood, as if Christ Himself had not appointed the Times and Hours of Offering; but that, since certain Times and Hours must be appointed to prevent Disorder and Consussion, he hath lest them to be fixt and determined by Church-Governors; — and as they act by his Authority, the Times and Hours of Offering may be said to have been appointed and fixt by Him.

But it should be confidered that Clement speaks not of Church-Governors, but of CHRIST

*Clem. Ep. ad Cor. Cap. x1. — We have already observed, that the late Bp. Warburton was ready enough to grant to our Sectaries, that no particular Form of Church-Government was appointed by Christ. — But my Reader will rather believe St. Clement; and he hath expressly told us, that Christ bimself appointed the Place where, — the Time when, — and the Officers by whom he would have our Oblation offered. — But he who could get rid of the Oblation, might easily get rid of the Officers appointed to offer it. Vide etiam Ignat. Ep. ad Smyrns Cap. viii.

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HIMSELF. ATTOE wolves in university ATTOT Cultures. He bimself appointed them by bis own Sovereign Will. — And if so, he did not leave them to be appointed by Substitutes.

But if any Doubt should yet remain, let us hear the Venerable Bishop fully explaining himfelf, in the very next Chapter, in Language borrowed from the fewish Temple and Services; which yet he would not have used, if he could not have used it with strict Propriety. — Thus he speaks:

" Continual Sacrifices, Vows, Sacrifices for Sin,

" and Trespass-Offerings, are not offered every

" wbere, my Brethren, but in Ferusalem only ;

" and not in every Place even there, but in the

" foremost Part of the Sanctuary at the Altar;

" - the Sacrifice being first diligently exa-

" mined by the High-Prieft, and the afore-

" faid Ministers."

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This proves, that the Sacrifice was, like that which our Saviour speaks of, (Matt. v. 23, 24) — Material; — such as a Man might leave behind him; — for no other could be examined in the Sanduary. Clem. Ep. ad Corintb. Cap. xli.

Doubtless the Holy Bishop and Martyr is here speaking of the Christian Eucharist. He calls it the Continual Sacrifice; and plainly fays, that it was made fo by the Sovereign Will of CHRIST HIMSELF. - Now in Scripture Language, - the Language here used by St. Clement, - the Continual Sacrifice, called by the Seventy buoia enderexious, as it also was by St. Clement, - is a Sacrifice that was offered, by God's Appointment, on the Morning and Evening of every Day w. - Such a Sacrifice could not be appointed by buman Authority; - and therefore, fo far as we can depend upon the Authority of Clement, not only the Sacrifice itself, but the Frequency of Celebration also, was determined by our Saviour ; - it is a Continual Sacrifice.

Next to St. Clement follows that celebrated Christian Hero, St. Ignatius, that Bishop of Antioch, who had seen Christ in the Flesh. He does not formally tell us how frequently the Eucharist was celebrated in his Time; — but it may easily and

See Exod. zxix. 38,—42. Numb. xxviii. 1, 8.

The Necessity of constant Communion. 463 and certainly be collected, from his Epistles, that it was celebrated Continually.

He earnestly exhorts those to whom he writes, to obey the Bishop, and the Presbytery; — for that without the Bishop they could not celebrate the Eucharist v. — None, he says, are clean, but they who frequent the Altar z; and that they who are not within the Altar-Room, are deprived of the Bread of God z.

He joins the Eucharist and Prayer together, and brands some Heretics for forsaking them by — a plain and indisputable Proof, that, in his Days, they were constantly united.

He gives such an Account of the Nature and End of the Eucharist, that no Man, in his Senses, can be rash enough to abstain at any Time.

"Obey, says he, the Bishop, and the Presult bytery, with an unshaken Mind; — breaking the One Loaf, the Medicine of Immortality, the Antidote against Death, — Eternal Life in Christ Jesus "—And well then might he long, under

^{*} Ep. ad Smyrn. Cap. viii. Ep. ad Trull. Cap. vii.

* Ep. ad Ephof. Cap. v. Ep. ad Smyrn. Cap. viii

5 Ep. ad Ephof. Cap. xx.

under his Confinement, for that Bread which is the Flesh of Christ, — for that Drink which is his Blood d! — And well then might he exhort his Disciples to run together as to the One Temple, — as to the One Altar c! — And this is another plain Proof, that they constantly worshipped at the Altar as often as they worshipped in the Temple!

We pass on to the Middle of the second Century, — to A.D. 140; and then we meet with Justin Martyr, who wrote the samous Apology to Antoninus Pius. From that Apology we learn, that Christians never met together for Public Worship, without partaking of that Food which they called the Eucharist.

At those Daily Meetings, which, without all Doubt, were held every Morning and Evening,—
even in Times of Persecution,—for then they affembled before Day-Light in the Morning, and after it was dark in the Evening;—at such Meetings we cannot expect to find every Christian present;—it was not possible.—But upon the Sunday.

• Ep. ad Rom. Cap. vii.
• Ep. ad Magnes. Cap. vii. Vide etiam Ep. ad Epbes.
Cap. xiii,

Sunday, he says, A L L Christians, whether living in the City, or in the Country, assembled together, and received the Eucharist. And, to shew that the Participation was thought to be strictly necessary, if any were prevented from attending; by Sickness, or any other lawful Impediment, it was constantly sent to them by the Deacons. — So mighty a Stress was then laid upon this sacred Service !

A few Years after this, about A.D. 167, we meet with Ireneus of Lyons; and from him we learn, "that as God commanded his People the "Jews to offer Oblations, so he hath directed Us" to offer the Gift at the Altar, — frequenter, fine "Intermissione; — continually, and without Interimissione;"

The Authors of the Books called Apostolical Constitutions, whoever they were; and in whatever Age they lived, — not later, probably, than the End of the second Century, — speak much after the same Manners — From them we learn that the Christians held their Public Assembles, for Di-

Jufin Martyr Apal. p. 97, 98.

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wine Worship, every Morning, and every Evening, and that at those Assemblies, the Eucharist
was constantly administred. — For there the People are very earnestly exhorted to attend A LWAYS; — but more especially upon the Sabbath-Day, which is our Saturday, and upon the
Day of our Lord's Resurrection, which is our
Sunday. — They were never to be absent wilfully;
— but upon the Sunday there could be no Excuse.
— I pass by the well-known Canons, called
Apostolical, — since their Authority is not greater
than that of the Constitutions, — neither are they
more explicit b.

If we go down to the End of the fecond Century, we shall meet with Tertullian; and he speaks of celebrating the Eucharist both in Tempore Victus, et in Omnibus, etiam Antelucanis Cætibus;—at Supper-Time, and at ALL, even our Antelucan Assemblies.—The Antelucan Assemblies are plainly hinted at in his second Book ad Uxorem.—"When you rise in the Night

h Apost. Constit. Lib. ii. Cap. 57, et 59. Apost. Can. 6, et 7.
Alius, 9, 10.

¹ Tertull. de Coron. Milit. Cap. 3. p. 206.

Season to pray, will you not be suspected of Magic? And will not your Husband discover what you had tasted before the usual Time of M Breakfast? k."

We are moreover very fure that Tertullian understood our Lord as inflituting a Daily, that is, a Cantinual Sacrifice, fince he conceived that the Eucharistical Bread was That very Bread which he taught us to pray for, when he directed us to say, — Give us this Day our Daily Bread.

Words, Give us this Day our Daily Bread, in a spiritual Sense. For Christ is our Bread, as Christ is Life, and Bread is Life. I, says he, am the Bread of Life."—And a little after set The Bread of the Living God is the Lagos who came down from Heaven. Now the Bread is considered as his Body. This is my Body. So that by praying for this Daily Bread; we pray for a Perpetuity in Christ, and that we may never be separated from his Body!"

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Tritull. ad Uxor. Lib. ii. Cap. 5. pi 199.

1 Tertull. de Oratione. Cap. vi. p! 129.

Such were the Sentiments of Tertullian; and he who thought so, must needs have believed, that a Continual Celebration of the Eucharist was commanded; for it was our Lord who directed us to pray, and say, — Give us this Day our Daily Bread! — And this Observation may be applied to several Others of the Fathers, as we shall see presently.

In Tertullian's Time, about A.D. 192, some Scruples arose that kept Men from the Altar, on the Mornings of those Days that were then called Stationary Days; viz. Wednesdays and Fridays.—
In that Age of the Church, those Days were observed as Fasts, 'till three o'Clock in the Afternoon.

Some therefore abstained from the Eucharist, for Fear, as they pretended, of breaking their Fast.— They were foolish Scruples!— However, they were the first of the Kind that were ever raised in the Christian Church.— From hence, perhaps, says Dr. Waterland, we may date the first Beginnings of that Coldness and Backwardness in Point of frequent (he might

er as justly have faid of constant) Communion,

" which grew up among Christians afterwards.

" It is not certain, as he adds, that those Per-

" fons were fincere in their pretended Scruples;

" they might be willing to shift off the Duty

" as decently as they could, under the fairest

" Colours "."

These were the first Tares that affected the Growth of that good Seed which produced the Bread of God! — They are not yet rooted up; but they and the Wheat will grow together, 'till the Angels reap them at the Harvest!

But we proceed to the Middle of the next Century, in which we meet with indisputable Evidence. — St. Cyprian, who was Archbishop of Cartbage, and suffered Martyrdom in the Decian Persecution, A. D. 258, is an unexceptionable Witness, and speaks sully to our Purpose, — He also understood that Petition in the Lord's Prayer, Give us this Day our Daily Bread, primarily and directly of the Eucharist; and says, that it is dangerous to abstain from it, though

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it be but for a fingle Day of He therefore must have considered Continual Communion as agreeable to the Will of Christ, and therefore as a Command of Christ; — for it is not an easy Thing to distinguish between the Will of Christ, and his Commandments.

In another Part of his Works, in his Epiftle to Cacilius, which I efteem as one of the most valuable Pieces of Antiquity we have upon this Subject, he well deserves our Notice.

In the first Ages of Christianity, there were certain Heretics, who, pretending that it was not lawful to eat Flesh, or to drink Wine, made use of Water only in the Sacramental Cup. Some of these were Ebionites, and Some the Followers of one Tatian, who, while Justin Martyr lived, had been One of his Disciples. They were condemned by Epiphanius, and Others, under the Titles of Encratites, Hydroparastatites, and Aquarians.—But with these we have Nothing to do at present.

There was another Sort of Men, in the Days of Cyprian, who were likewise called Aquarians, because,

Cyprian de Orat. Dom. Tom. i. p. 361. Eraf. Edit.

because, though they offered Wine mixt with Water, in the Evening, yet in the Morning they offered Water only in the Sacramental Cup.

They had various Pretences for so doing.—
By this Mean they secured, as they said, the
Body and Blood of our Lord from Contempt.
For, in the Times of Persecution, it was customary
among the Heathens to smell of such Persons
Breath, in the Morning, as were reputed Christians; and if they perceived the Smell of Wine,
they forced the Elements from their Stomachs.

This might appear plaufible, but it did not please St. Cyprian, who thought it amounted to being ashamed of Christ and his Cross;—that it would keep Men back from Martyrdom;—and that, in Fact, it had already produced that Effect in Some.

The Aquarians pretended farther, that in offersing the mixt Cup in the Evening, they followed the Example of Christ, who offered the mixt Cup after Supper. — But to this, St. Caprian solidly replied, that, in the Eucharist, we commemorate the Resurrection as well as the Passion of our Lord; — and it should be considered, that as he suffered

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the Evening, so he arose from the Dead in the Morning. Since then his Passion and his Resurrection are considered jointly in all our Sacrifices, (for the Passion of our Lord is the Sacrifice which we offer) — it must needs follow, that the mixt Cup should be offered in the Morning as well as the Evening. And that the Passion ought to be commemorated in the Morning as well as the Evening, he proves from St. Paul, who says, that as often as we eat this Bread and drink this Cup, we must shew forth the Lord's Death, even 'till he come. — And he notes farther, that the Evening-Assemblies could not be frequented like the Morning-Ones?.

It is observable here, that there was no Dispute between the Parties concerning the Frequency of Offering, but only about the Matter of the Sacrifice. — That the Aquarians offered in the Morning, and in the Evening, is certain, That the Catholics also offered in the Morning is indisputable. And if the Aquarians, by offering in the Evening, had been guilty of an Innovation, — that had

P Cyprian. Ep. ad Cacil. Lib. ii. p. 87, 88. — Vide etiam

Ep. ad Cornel, Lib. i. p. 6. Erasm. Edit.

certainly been laid to their Charge by St. Cyprian. Yet he only fays, that All the Faithful could not be affembled in the Evening 9, - And no Wonder: - For though it might be very practicable for Christians to assemble together early in the Morning, before they entered upon any Worldly Bufiness, - and to follow our Saviour's Direction, - to feek the Kingdom of God, in the first Place', - which was certainly a laudable Custom; - yet when once they were employed in Worldly. Bufiness, - as Men sometimes necessarily must be. - it could not always be laid afide on a fudden; - ner could all the Hours and Seasons of Devotion and Bufiness be always strictly and invariably observed.

In the Course of a few Years, Worldly-Business. affifted by Worldly-Pleasures, - and, doubtless, by the Arts and Stratagems of Satan, - made a joint, and violent, and but too successful Attack upon Religion; - and they fo far got the better of permitted the component of the permitted Devotion,

¹ From hence arises a strong presumptive Argument, that the Morning Sacrifices were constantly attended by the Whole Body of the Faithful.

⁵ Matt. vi. 33.

Devotion, that the Evening-Sacrifice was in many Places, if not every where, neglected; and what for fome Centuries afterwards was called the Daily-Sacrifice, was improperly so called, since it does not appear, that the Evening-Oblation was any where in Use; — and even the Morning-Oblation was soon afterwards every where, and very much neglected; — as appears from the affecting Expostulations of Chrysostom, and many Others; "We stand at the Altar, but no Body comes to "receive!"

For this Reason, I will carry this Enquiry concerning the Continual Sacrifice, no farther. — Yet it is worth our while to observe, that during the first and second Centuries, — though the Eucharist was then constantly administred, and always made a Part of the Public Worship, yet we meet with no Complaints of Neglect, — no frequent Exhortations to attend, — no Canons to enforce the Practice. — A strong Argument that the People considered their Attendance as a Matter of strict Duty.

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[·] Chryfoft. in Epbef. Hom, iii. p. 1051.

When the People began to grow remifs and careless, as they did at the latter End of the second Century, when some Scruples arose about the stationary Days; — and more so in the third Century, when some foolish Scruples were started about Legal Desilement, — the Clergy still exerted themselves, and strenuously endeavoured to keep the People steady to their Duty. — Canons, in divers Places, and at fundry Times, were framed and promulged, ensorcing the Practice with Rigour. — And this they did under a Persuasion, that, except in Cases where People might plead some lawful Impediment, their Attendance was strictly necessary.

St. Ambrose, who lived at the latter End of the fourth Century, was Bishop of Milan in Italy, and famous for his Behaviour to the Emperor Theodosius, strenuously insisted on the Necessity of Daily Communion; and highly blamed some Members of the Greek Church for presuming to neglect it,—He called the Eucharist our Daily Bread,—evidently alluding to the Words of the Lord's, Prayer; and therefore be also considered himself as bound, by a Divine Law, to a continual Celebration.

bration. - "If, fays he, it be your Daily Bread,"
why do you receive it but once a Year '."

About the same Time, St. Jerom told the Pelagians, in his Dispute with them, that Christ fo taught his Disciples, that in the Sacrifice of his Body, they might every Day be bold to fay, Our Father which art in Heaven, hallowed be thy Name". - And yet the fame Man, fometimes fluctuating and unfteady, when he was confulted by Lucinius, as he had also been by Hippolitus, concerning Fasting on the Sabbath, and also concerning Daily Communion, as then practifed at Rome, and in Spain, - gave a strange evasive Anfwer, - referring them to fuch Traditions as had been handed down, in particular Churches, from their Forefathers. - Only he adds at last, that for those who had a fafe Conscience it was good to receive constantly; - referring them to these Words

St. Ambrof. Op. do Sacrament. Lib. v. Cap. 4.

Sic docuit Apostolos suos, ut quotidie, &c. — Et post pauca: — Panem Quotidianum, sive super omnes Substantias, venturum Apostoli deprecantur, ut digni sint Assumptione Corporis Christi. — Hieron. adv. Pelag. Lib. iii. Vol. ii. Tom. iii. 1.302. Erasm. Edit.

Words of the Pfalmist, - O taste and see, &c. and, My Heart is inditing, &c.

About that Time also flourished Gaudenius, Bishop of Brixia, a City in Italy, who has Somevery much to our present Purpose.

Speaking then of the Eucharist, he says, "that "Christ left it as a Pledge of his Presence. This "is that Viaticum with which we are nourished and supported in this Life, 'till we retire from this World, and go to Him. For this Reason it was that our Lord said, Except je eat the "Flesh of the Son of Man. and drink his Blood, you have no Life in You! — He wished to have "his Kindness remain with us; — he wished to

have our Souls continually fanctified with his

" precious Blood, by the Image of his own

Paffion; Paffion and therefore he commanded his

" faithful Disciples, whom he appointed the first

" Priests of his Church, to offer those Mysteries

" of Eternal Life continually ; - those Mysteries,

" which all Priefts, in all Churches of the whole

"World, are now obliged to celebrate, 'till

" Christ

Vide etiem Epiff. ad Panmachium.

" Christ shall come again from Heaven; that fo

" both Priests and People; having every Day a

" Representation of Christ's Passion before their

Eyes, holding it in their Hands, and receiving

" it into their Mouths and Stomachs, might for

ever retain it in Memory, and obtain that fweet

" Medicine which should everlastingly secure

" them against all the Poisons of the Devil w."

To this we may add the Opinions of two emiment Bishops, St. Austin, Bishop of Hippo, in Africa, and of St. Chrysostom, Bishop of Constantinoples — The former says, "that Christ ap-"pointed the Eucharist for the Daily Sacrifice of his Church." — And the Other, from whom much might be extracted, calls it "the Daily Sacrifice"."

From

w Vere istud Hereditarium Munus, &c. - Gaudent. Brix.
Teatt. de Exed. 2. p. 807.

hoc et Sacerdos est ipse offerens, ipse est Oblatio; cujus Rei Sacramentum Quosidianum ipse voluit Ecclesia Sacrificium. — August. Op. Tom. vii. de Civit. Dei. Lib. x. Cap. 20. p. 257.

Hom. iii. p. 10514

From this short Account then of this very momentous Matter, it appears, that 'till about the End of the fecond Century, the Eucharist was continually offered and received; and that neither the Clergy nor the People took it into their Heads to imagine, that they performed a Work of Supererrogation, but freely owned, that they thought themselves obliged to offer, - that they did but fulfill the Will, and obey the Command of their Leader. - And when the People began to draw back, the Clergy still struggled, for many Centuries, to keep the People steady to their Duty. To fay Nothing of the Apostolical Canons, some fevere Canons were made and promulged at Antioch, and other Places, from the Middle of the fourth Century, and downwards. - Serious Reproofs and Admonitions, - warm and pathetic Exposulations were perpetually delivered from the Pulpit!

Now this Struggle between Worldly Interest and Religious Duty, — for such undoubtedly it was, — could not have been carried on so long, if there had not been some Apostolical Traditions,

As many to the World

that

Mind of Christ in this very momentous Matter.

Some of the Bishops afferted this in direct and plain Terms; and I apprehend, that it was in Consequence of some such Tradition, that the Lord's Prayer was interpreted, by fo Many, of the Eucharist. - Sometimes they applied to John vi. and some other Passages of Scripture. But they were of plain and easy Application; requiring neither bright Parts, nor deep and critical Learning, to understand their Meaning - " Verily, " verily, I say unto you, except ye eat the Flesh " of the Son of Man, and drink his Blood, ye " have no Life in you. - Whoso eateth my " Flesh, and drinketh my Blood, hath Eternal " Life, and I will raise him up at the last Day. "For my Flesh is Meat indeed, and my Blood " is Drink indeed! - He that eateth my Flesh, " and drinketh my Blood, dwelleth in Me, and " I in him "."

These Texts could hardly be misunderstood, or misapplied. — But some other Texts, relating to this Subject, could not be understood without some

fome Knowledge of Antiquity, which the common People could not always come at; — and without comparing several Passages of Scripture, — though it was not always easy, even for the skilful, to discover the Texts themselves to be compared. — Add to this, that the Scriptures were but in few Hands, comparatively speaking, before the Art of Printing was discovered.

For these Reasons, I apprehend, the latter Part of the Institution, as recited by St. Paul, was seldom, or never, insisted on by the Primitive Bishops, in their Public Discourses to the People.

Or it may be, that as there was little or no Occasion to insist upon the Traditionary Exposition of the Text, in the very Primitive Ages,—while Men were eager to attend the Altar,—it was either lost, or weakened;—in either of which Cases it could not easily be recovered.

But this only shews the Uncertainty of Oral Tradition; and that it is, at best, but a very bad Mode of Conveyance. — There was, however, a Tradition in the Church, that a Daily Celebration of the Eucharist was the Positive Command of Christ; and we can trace this through several

I i Cen-

Centuries, — from the Days of Clement, to the Council of Aix la Chapelle, And if, as has been observed, Men had continually loved to retain God in their Thoughts, — Apostolical Traditions, and the Mind of Christ, had, in this Particular, been more generally and better known than they now are.

The famous Austin was the first Bishop who determined, that Men might innocently abstain from the Eucharist, if they abstained out of Reverence to it.—But I do not see how a Man can Reverence our Lord, or his Institutions, by wilfully and deliberately breaking his Commandments!—That seems to be an odd Method of manifesting our Regard and Reverence!

Austin, indeed, endeavoured to give Plausibility to his Determination, by producing the Cases of the Centurion and Zacchæus. — Certainly, Both of them behaved and acted with great Propriety. — The Centurion was not worthy that our Lord should come under his Roof b: — He did well to be

This Council was held A.D. 778, and revived the 2d Canon formerly held at Antioch, A.D. 341; — condemning those who turned their Backs on the Eucharist.

Matt. viii. 8.

be humble; — for there was not a Man upon Earth worthy of so great an Honour. — Zacchæus also did well to come down and receive him joyfully c. — But what, if our Lord had commanded the Centurion to prepare his House, and to receive him! — That had materially altered the Case; and his Plea of Unworthiness could not then have been admitted.

Suppose that the Jewish High-Priest, on the Day of Expiation, had refused to enter into the Holy of Holies, on Account of the extraordinary Reverence he had, or pretended to have, for that Great Being who dwelt between the Cherubins, — together with a deep Sense of his own Unworthiness; — would that have justified his Disobedience, and saved him! — I trow not. — Now there is Disobedience in both Cases, and therefore Neither of them can be justified. — God very well knows what he commands; — and when he cammands we must comply.

Had St. Cyprian been consulted upon the Case, bis Determination, I am sure, had been very different. He, or any Other of his Age, would I i 2 have

Luke xix. 6.

have faid, you must perform your Duty, and you must take Care to perform it well also. - If you are invited to the Wedding, you must go; - or how can you taste of the Supper! - You must be clothed also with a Wedding-Garment; - else. though you should gain Admittance, you will furely be discovered, and disgracefully expelled! - But Wedding-Garments may be procured, and you must buy one. - But while you abstain from the Altar, the Door may be shut! - You may fall into fome grievous Sin, and fo be separated from Christ's Body, as he himself hath threatened, faving, Except ye eat the Flesh of the Son of Man, and drink his Blood, you have no Life in you! -You may fall from One Wickedness to Another, and not be written among the Righteous!

Our Lord, before he commanded us to come, was fully acquainted with our Unworthiness; and therefore our ordinary and common Infirmities, — the Infirmities of human Nature, — if we do but bewail them, and endeavour to remove them, — cannot bar us from the Altar.

Let no Christian then deliberately determine to lay aside the Helmet of Salvation; for he cannot fight

fight unarmed! — Let him not escape from the Altar; for a Multitude of Evils may follow him; — and he may open a Door wide enough for the greatest of Vices to enter, and all smaller ones may rush in without Number!

Church of Rome. — She began her Corruptions with neglecting to celebrate the Mysteries on the Sabbath d. — In the Beginning of the twelfth Century, Some of her Bishops with-held the Cup from the Laity, for fear, as they pretended, it might be fpilled! The facrilegious Practice was soon after established by the famous Council of Constance in Germany, held A.D. 1415; and was afterwards confirmed by the Council of Trent, which began A.D. 1545, and was continued to A.D. 1563. And some Years before this, she had invented the monstruous Doctrine of Transubstantiation!

The Council of Adge, in France, held A.D. 506; and the Council of Tours, in France, held A.D. 813; had made themselves pretty remarkable, by requiring the Laity to communicate,

Ii 3 under

4 Socrat. Ecclef. Hift. Lib. v. Cap. 22.

under Pain of Ecclefiastical Censures, only three Times in a Year! — At Easter; — at Whitsuntide; — and at Christmas.

But what then shall we say of the Church of Rome, when, instigated by the Devil, if we may believe Calvin, she declared herself satisfied, if her Members communicated only Once in the Year ! - And this she did in the 21st Canon of the famous Lateran Council, held under Pope Innocent III. A. D. 1215. - And though the Council of Trent devoutly wished, that All the Faithful, who were present at Mass, would likewise be Communicants, - yet it feems, from the 9th of those Canons which she published on the eleventh Day of October, 1551, that she would be content if they communicated only once a Year; - for the there feems to have an Eye upon the Decree of the Lateran Council: - It is expressed in this Manner:

"If any One shall say, that All and Each of the Faithful, of either Sex, when they come to Years of Discretion, are not bound to communicate every Year, especially at Easter, ac-



" the Church, let him be accurfed "."

We have feen, then, in some striking Instances, the dreadful Consequences of wilful Disobedience; and surely such Instances should make us cautious to offend!—Bp. Patrick has produced some Other Instances, which I shall not enlarge upon, but barely mention.

To the Disobedience and Degeneracy of the People, he imputes, 1. Those Private Masses which Protestants so justly complain of. 2. Those pretended Sacrifices which they offer for the Quick and Dead. 3. The monstrous Doctrine of Transubstantiation. 4. The Introduction of Wasers instead of Bread; — by which ingenious Device, they have quite annulled the Christian Sacrifice.

To these he might have added the other manifold Corruptions of Rome,—and the scandalous Differtions and Schisins among Protestants!— And, indeed, 'till Men will resolve to sear God, and to keep his Commandments, to walk in all his Ways and Ordinances blameless,—they will

Ii 4 never

e Vide Barib. Caranza. Sum. Conc. p. 512.

never want Excuses or Pretences, to justify their.
Absence from his Altar.

Unworthiness is the Popular Plea, and deserves a little Confideration. - If we speak strictly and rigidly, there is not a worthy Man living upon Earth. - But, God be thanked, befides absolute Perfection, and consequent Worthiness, there may still be Worthiness in God's Account and Estimation; - Sinners though we are, we shall be accepted upon certain Conditions. - Now that Degree of Worthiness may be attained by us; and if it be not attained, it is our own Fault. This reduces us to the Necessity of pleading One Fault in Excuse for the Commission of Another; which can never be allowed. - It certainly can be no very difficult Matter for a Man to know whether he is qualified according to the Terms of the Gospel. — If he is, he will not be accounted Unworthy; - neither can fuch an One eat and drink his own Damnation. - But if he be indeed unworthy, and does certainly know that he is fo. - I cannot fee how he can possibly rest, or be eafy. - If he is not worthy to receive Christ under Signs and Symbols, how can he expect to reign with him personally in his Kingdom!—Thou art not worthy, dost thou say!—And dost thou therefore abstain!—So far thou doest well; for we give not that which is holy unto Dogs!—But if I demand of thee, — Why then art thou not prepared?—Thou canst return no Answer!—Thou art speechless!—Art thou indeed filthy!—And why then dost thou neglect to wash thy Garments in that Blood which alone can cleanse them?

In such a Case then as Ours is, it surely becomes every Man to be ferious, upright, careful, and fincere; — in a Word, to judge rightcous Judgment!

As to those who are abandoned to Dissipation, and are so immersed in Business or Pleasures, that they live as if they had no Hope, and without God in the World, — as I have no Excuse, or Constort, for them at Hand, — they must e'en be at the Pains to invent Excuses, and find Comfort for themselves!

And now, at length, we shall be able to give a full, and I am sure a very comfortable, Account of the Nature and Ends of that Holy Ordinance, which

which has been fo graciously ordained! — And this, I apprehend, will best be seen in those many and weighty Reasons, which should induce us to wait at the Altar. — We offer then the Eucharist,

I. Because it is that Rite by which our Sins were remitted, — our Disability to worship God removed!

II. Because it was appointed for Our Memorial, whereby we can represent to God the Death of Christ 'till he come.

III. Because we thereby renew and confirm that Covenant which we made at our Baptism, and so receive Pledges of the Pardon and Forgiveness of our Sins; — an effectual Application of Christ's Merits to us.

IV. Because the Holy Spirit descends upon the Gifts, and makes them, in a Manner inexplicable and inconceivable by Men, the Body and Blood of Christ.

V. Because by that Body, and that Blood, he seals the Pardon of our Sins, and conveys those Gifts and Graces, which will support us in the Time of Need.

VI. Because

VI. Because the Bread which we break is a Communion of Christ's Body, and the Cup of Bleffing which we blefs, is a Communion of his Blood; - we become One with Christ, and Christ with us. Les di ominoil on oven live en mowit

VII. Because we are thereby made to drink into One Spirit; and fo our Souls are strengthened and refreshed by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

VIII. Because the Bread which we break is One; and therefore, though we are many, we are made One Body in Christ; and so are not only united with Christ, but with Each Other.

IX. Because it is a Pledge of Christ's Presence with his Church Militant, and an happy Affurance that she shall be Triumphant.

X. Because it is a Pledge and Affurance of an happy Refurrection from the Grave; - it will conduct us fafely through the Grave and Gate of Death, and gain Admittance for us, with Abrabam, Isaac, and Jacob, into the Kingdom of Christ, who is God. For it is the Medicine of Immortality, - the Antidote against Death, -Eternal Life in Christ Jesus!

We should therefore never turn our Backs upon it, because it is our Daily Bread, and we may not forsake the Assembling of ourselves together; — for if we draw back, God hath sworn he will have no Pleasure in us!

Lord, Evermore give us this Bread!

Τω δε βασιλει των αίωνων άφθαρτω, άορατω, μονώ σοφω Θεω, τιμη και δοξα είς της αίωνας των αίωνων. Αμην!

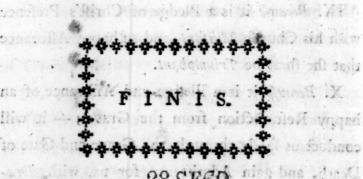
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